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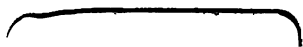
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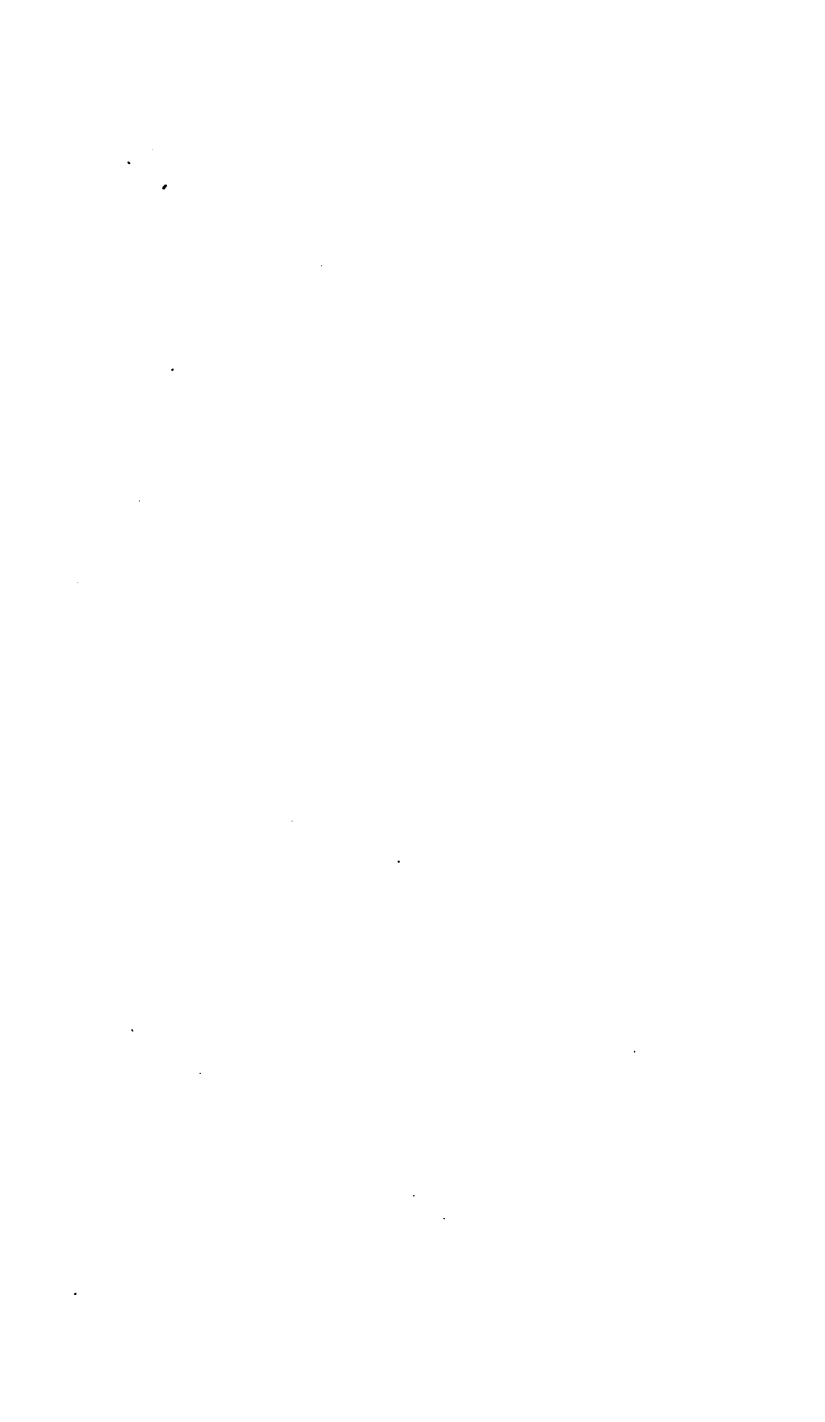


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THE  
ALCESTIS AND HIPPOLYTUS  
OF  
EURIPIDES,

LITERALLY TRANSLATED INTO ENGLISH,  
FROM THE TEXT OF G. DINDORF,

TO WHICH ARE ADDED,  
*Critical Notes from the best Commentators.*

BY  
A GRADUATE IN HONOURS  
OF THE UNIVERSITY OF OXFORD.

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872.



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## P R E F A C E.

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As a new translation of a work always appears to imply a tacit condemnation of those that have preceded it, it may not be altogether out of place briefly to mention the reasons which have led to the publication of the present version of the *Alcestis* and *Hippolytus*. No previous translation has appeared, adapted to the text of Dindorf, which of late years has been generally sanctioned in our Universities and Public Schools. The use of this text has become prevalent, not from any disposition to undervalue the labours of Porson, Monk, and other eminent scholars, but because it has been thought advisable to adopt a text that should adhere as faithfully as possible to the readings of the manuscripts.

In the following pages all attempts at elegance of diction have been carefully avoided; and the translator's sole aim has been to elucidate the original, by giving a plain and simple version, which may at once render the author's construction apparent to the reader. The few foot notes that have been appended will be found to be strictly in accordance with this plan.





# ALCESTIS.

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## DRAMATIS PERSONÆ.

APOLLO.

DEATH.

CHORUS OF OLD MEN OF PHERÆ.

FEMALE ATTENDANT.

ALCESTIS.

ATTENDANT.

ADMETUS.

EUMELUS.

HERCULES. .

PHERES.

## ARGUMENT.

APOLLO besought the Destinies, that Admetus being at the point of death might offer as a substitute any one who should be willing to die in his stead, in order that he might enjoy a period of life equal to his former one. And upon this, when neither of his parents would consent to die in behalf of their son, Alcestis his wife freely offered herself. Not long after this mournful event had taken place, Hercules having arrived and being apprized of the fate of Alcestis by one of the domestics, repaired to the tomb; and having forced Death to depart, he veils the lady with a robe. He then requested Admetus to receive and protect her; for he alleged that he had obtained her as a prize in wrestling. Upon the refusal of Admetus, having removed the veil, he discovered her for whom he was mourning.

Alcestis, the daughter of Pelias, having submitted to die in the stead of her husband, is preserved by means of Hercules, who was then travelling in Thessaly, and who rescued the lady by using force with the Infernal Deities. \*This plot is not treated of either by Æschylus or Sophocles.. The scene of the action is placed at Pheræ, a city of Thessaly, and the Chorus is composed of some aged inhabitants, who come upon the stage to sympathize with the hard fate of Alcestis. Apollo delivers the prologue. The plot is somewhat akin to a satiric drama, because it terminates in pleasure and joy. Both the Orestes and Alcestis are rejected amongst tragedians as being alien from tragic poetry, on the ground that they commence with misery, and end in happiness and joy. But they rather belong to comedy.

\* Παρ' οὐδενὲρ κείται ἡ μνηστοία. This expression occurs with the same meaning in the argu-

ment of the Medea. In the argument of the Eumenides of Æschylus it refers to Sophocles and Euripides.

## ALCESTIS.

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APOLLO.

1—20.]

O HABITATION of Admetus, in which I submitted to be content with a menial's table, although I was a god! for Jove having slain my son Æsculapius was to blame, having hurled the lightning on his breast. On which very account enraged I kill the Cyclops, forgers of the awful fire; and in atonement for these things the Father compelled me to serve for hire with a mortal man. But having come to this land I tended cattle for my entertainer, and preserved this house up to this day. For being pious myself I met with a pious man, the son of Pheres, whom I rescued from dying, having beguiled the Fates; and the goddesses granted to me, that Admetus should escape from death that was impending, by having given in exchange another corpse to the gods beneath. But when he had put to the test, and gone through all his friends, his father and aged mother who gave him birth, he found not any one except his wife, who was willing to die for him and no longer to look upon the light; who at this moment within the house is supported in his arms, lying at the last gasp (literally, letting her soul break loose;) for upon this day it has

been foredoomed that she should die and depart from life. But I, lest pollution should attach to me in the house, leave the roof of this abode most dear to me. And already I behold Death here nigh, priest of the dead, who is about to take her down to the mansions of Hades ; and he has come keeping even with the time, watching for this day, on which it is fated that she should die.

## DEATH.

Ah ! ah ! ah ! ah ! what dost thou at the palace ? why art thou haunting this spot, Phœbus ? thou art committing injustice again, by<sup>a</sup> carrying off and putting a stop to the prerogatives of the gods below. Was it not enough for thee to prevent the allotted fate of Admetus, having frustrated the Destinies by treacherous artifice ? But now a second time thou art keeping watch over Alcestis here<sup>b</sup>, (having armed thy hand equipped with the bow,) who hath guaranteed this, that having redeemed her husband she would die for him herself, the daughter of Pelias.

AP. Be of good courage ; I have in truth both justice and discreet reasons.

DEA. What need then of your bow, if you have justice ?

AP. It is ever habitual to me to bear it.

DEA. Yes, and unjustly to bestow aid upon this house besides.

AP. (True) for I am grieved at the calamities of a man that is dear to me.

DEA. And wilt thou deprive me of this second corpse ?

<sup>a</sup> Hermann understands by ἀφορίζόμενος — “ setting limits to,” “determinans, limitibus cir-

cumscribens.”

<sup>b</sup> The construction is ἀπλίσας χεῖρα ὥστε εἶναι τοξήρη.

AP. Nay, but I did not even take that former one from thee by force.

DEA. How then is he upon earth, and not below the ground?

AP. Having given his wife in exchange, in search of whom thou art now come.

DEA. Yes, and I will bear her off down to the regions below.

AP. Take her and begone; for I know not whether I can persuade thee.

DEA. To slay him whom it is my duty? for to this (office) we have been appointed.

AP. Not so, but to inflict death on those<sup>c</sup> likely to die.

DEA. I understand then your language and good wishes.

AP. Is it possible then that Alcestis may arrive at old age?

DEA. It is not possible; consider that I, too, take pleasure in my attributes.

AP. You will not surely take more than one life.

DEA. When the young perish I acquire greater honour.

AP. But in case she should die<sup>d</sup> old, she will be richly buried.

DEA. Thou layest down the law, Phœbus, on behalf of the rich.

AP. How saidst thou? what, hast thou played the sophist unperceived by me?

DEA. Those who have the means would purchase to die old.

<sup>c</sup> τοῖς μέλλουσι—Nec “mori-  
turis” cum Monkio, nec “cunc-  
tantibus” cum Hermannō ver-  
tendum. Decrepitos dicit et,  
exhaustā jam vi et facultate vi-

vendi, ad exitum spectantes.—  
PFLUGK.

<sup>d</sup> Res ipsa docet γράψαι ad-  
jectivum esse et de Alceste  
dici.—IDEM.

AP. Doth it not please you then to grant me this favour?

DEA. No certainly; but thou knowest my disposition.

AP. Yes; hateful to mortals, and loathed by the gods.

DEA. Thou canst not have all things, which thou hast no right to.

AP. Most assuredly thou shalt desist, although thou art too relentless; such a warrior will come to the house of Pheres, Eurystheus having sent him in search of a chariot and horses (literally, a horse chariot) from the stormy regions of Thrace; who assuredly having been entertained as a guest in this house of Admetus, shall rescue this lady from thee by force; and thou shalt not have any thanks at my hands, but thou shalt do this all the same, and be detested by me.

DEA. Having urged many arguments thou wilt gain nought the more; the woman therefore shall descend to the mansions of Hades. But I am going to her, that I may perform the preliminary rites with my sword; for sacred is he to the gods beneath the earth, the hair of whose head this sword has consecrated.

#### SEMICHORUS 1.

What means this stillness before the palace? why is the house of Admetus buried in silence?

SEMICH. 2. But there is not even one of his friends near at hand; who can tell us whether we ought to mourn for the queen as dead, or whether Alcestis, daughter of

NOTE ἡ μὴν. Monk translates this "nevertheless," but this seems hardly strong enough, as it is the usual expression for introducing the formula of an oath. We have here an instance of the common construction, called

"sensus prægnans;" the English idiom requires some verb to be supplied, as "to fetch;" but this is adequately expressed in Greek by the force of the preposition.

Pelias, yet living beholds the light, who has appeared to me and to all to have been a most excellent wife towards her husband.

SEMICH. 1. Doth any one hear either groaning or beating of hands within the house, or lamentation, as if all were over? But indeed there is not even one of the attendants standing at the gates. Oh! that thou wouldst appear, Pæan<sup>s</sup>, amidst the waves of woe!

SEMICH. 2. They would not surely be silent if she were dead.

SEMICH. 1. She is not as yet, at all events, taken out of the house.

SEMICH. 2. Whence (do you infer this)? I do not affirm it. What emboldens you?

SEMICH. 1. How could Admetus have performed the funeral of his virtuous wife without attendants?

SEMICH. 2. In front of the gates I see not lustral water from the fountain, as is customary at the gates of the dead, and there is no lock of shorn hair at the vestibule, which ever falls in mourning for the departed, nor doth the youthful hand of women resound (with beating).

SEMICH. 1. And yet this is the appointed day.

SEMICH. 2. What is this thou sayest?

SEMICH. 1. On which it was fated that she should descend beneath the earth.

SEMICH. 2. Thou hast touched my soul, thou hast touched my mind.

SEMICH. 1. When the good are annihilated, it must needs be that every one should mourn, who has been considered rightly disposed from the first.

<sup>s</sup> The physician of the gods, Hom. The name and office of who, in Il. v. 401, 899, cures the healing were transferred to wounded Hades and Ares; Post. Apollo.—LINDELL and SCOTT.



## CHORUS.

But there is no spot of earth to which any one having undertaken a voyage, either in Lycia or to the thirsty settlements of Ammon, might save the life of the unhappy lady; for stern (lit. abrupt) fate draws nigh; and I know not to what sacrificer of sheep upon the altars of the gods I can resort. If the son of Phœbus only were beholding this light with his eyes, she would have returned, having left the dark seats and chambers (lit. gateways) of Hades. For he used to raise up the dead before the bolt of lightning-flame hurled by Jove slew him. But now what hope can I admit for her life? For already all resources have been fully tried by the princes, and complete sacrifices dripping with blood have been offered upon the altars of all the gods, nor is there any remedy for misfortunes. But here is one of the domestics advancing from the house, shedding tears; what fortune shall I hear? That we should mourn indeed, if any thing happens to our lords, is pardonable; but we could wish to know whether the lady is still breathing, or whether then she is dead.

## FEMALE ATTENDANT.

You may speak of her both as living and as dead.

CHO. And how can the same person be dead and seeing the light?

ATTEND. She is already drooping and lying at the last gasp.

CHO. O unhappy one, what a man you are, and of what a wife are you deprived.

ATTEND. As yet my lord knows not this, before he has experienced it.

CHO. Is there no longer hope that she may save her life?

ATTEND. No, for the destined day is pressing upon her.

CHO. Are not then the suitable rites being performed for her (over her)?

ATTEND. The dress (decoration) is ready, in which her husband will bury her.

CHO. Let her be assured then that she will die with a fair renown, and the most excellent woman by far of all beneath the sun.

ATTEND. And how not the most excellent? and who shall gainsay it? what must the woman be who has surpassed her? But how could any one better prove that she esteems her husband than by consenting to die for him? And these things indeed all the city knows; but you will be astonished to hear what she did in the house. For as soon as she perceived that the appointed day was come, she bathed her white skin in water from the river, and having taken a dress and decoration from the cedar closets, she adorned herself in a comely manner, and having stationed herself in front of the hearth, she earnestly prayed, "O mistress, (for I am going beneath the earth,) falling down before thee for the last time, I will make my request, that you would protect my orphan children, and to the one unite a beloved wife, and to the other a husband of noble spirit. <sup>h</sup>And (grant) that my children may not die before their time as I their mother perish, but that in happiness they may complete a life of delight in the land of their fathers. And she approached, and covered with garlands, and offered up prayers at all the altars which are within the palace of Admetus, stripping off leaves from branches

<sup>h</sup> Supply *δός*; this is a usual ellipse in prayers, cf. Herod. V. 105. ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίου τίσασθαι.

of myrtle, without a tear, without a sigh, nor did the impending misfortune change the beautiful natural appearance of her complexion. And then having rushed into her chamber and to her bed, there at length she wept and speaks thus, "O couch, where I gave up the state of maidenhood by means of this man, for whom I die, farewell; for I do not loathe thee. But thou hast destroyed me only; for being reluctant to be false to thee and my husband, I die. But some other woman will soon possess thee, she cannot be more chaste, but perchance she may be more fortunate." And falling upon it she kisses it, and the whole bed is moistened with the flood bedewing her eyes. But when she was satiated with many tears, having rushed from the bed she advances drooping, and as she was going out she often turned back to the chamber, and threw herself back again upon the bed. But the children, hanging upon the robes of their mother, were weeping; and she, taking them in her arms, embraced now one and now another, as being on the point of death. But all the domestics were weeping within the dwelling, bewailing their mistress. But she extended her right hand to each, and there was none so mean whom she did not address, and by whom she was not spoken to in reply. Such calamities are there in the house of Admetus. And if he had died he would have perished, but having escaped he has such great sorrow, that he will never forget it, (lit. which he will never forget).

CHO. I suppose Admetus is lamenting under these woes, if it must needs be that he should be deprived of a virtuous wife?

ATTEND. Yes, he is weeping; holding his dear wife in his arms, and beseeches her not to forsake him, seeking

impossibilities; for she is wasting and fading away with disease, being relaxed, a piteous burden of the hands. But nevertheless, although having but little time left to breathe, she is anxious to look upon the rays of the sun<sup>1</sup>. But I will go and announce your presence. For by no means are all well affected to their rulers, so as to stand by them with kindly feeling in misfortunes. But thou art an ancient friend to my lords.

SEMICH. 1. O Jove, in what way can there be any resource against calamities, and a termination of the (bad) fortune which is present to our rulers?

SEMICH. 2. Will any one come forth? or am I to cut my hair, and at once throw around me the black clothing of robes?

SEMICH. 1. 'Tis clear indeed, my friends, 'tis clear be sure, but nevertheless let us pray to the gods; the power of the gods is most mighty.

SEMICH. 2. O sovereign Pæan, discover some remedy of misfortunes for Admētus, provide it then, provide it; for on a former occasion thou didst discover one for this man, and now become his deliverer from death, and put a stop to murderous Hades.

SEMICH. 1. Woe! woe! alas! Woe; woe! alas! oh oh! Oh son of Pheres, how (wretchedly) thou hast fared, having been bereft of thy wife.

SEMICH. 2. Are not these things worthy even of (self) destruction, and more than to cause one to bring the neck nigh to a noose suspended from aloft?

SEMICH. 1. Yes, for thou wilt behold this lady not

<sup>1</sup> In some editions the two following lines are here inserted:—

“Which never again, but now

for the last time shall she behold the rays and orb of the sun.”

(merely) beloved, but most beloved, dead upon this day.

SEMICH. 2. Behold, behold, already she and her husband are advancing from the house; cry aloud, groan O land of Pheres, for the most virtuous of women fading away with disease beneath the earth, with the subterranean Hades.

CHO. I will never affirm that marriage gives more pleasure than pain, forming my conjecture both from former instances and looking on these fortunes of my sovereign, who having lost in this (lady) a most virtuous wife, will pass the remainder of his life not worth living for.

ALCESTIS.

O sun and light of day, and ye eddies of the fleeting cloud in the heaven.

ADMETUS.

He beholds thee and me, two who have fared miserably, having done nothing to the gods, in return for which thou wilt die.

ALC. O earth and chambers of the palace, and bridal bed of my native Iolcos.

ADM. Raise thyself, O unhappy one, do not forsake me; and supplicate the gods who have power to compassionate us.

ALC. I see the two-oared boat, and Charon the ferryman of the dead, having his hand upon the pole, already summons me; "why tarriest thou? speed on; thou causest this detention"—thus pressing, he hastens me.

ADM. Woe is me; thou hast mentioned this voyage, a bitter one to me. O ill-fated one, what do we suffer!

ALC. Some one is leading me, is leading me,—see you not?—to the chamber of the dead, (viz.) winged Hades, glancing beneath his dark eyebrows. What wilt thou do? Let me go. On what a journey am I, most wretched, advancing.

ADM. A piteous one for thy friends, and of them especially for me and our children, to whom this mourning is in common.

ALC. Let me go, let me go now. Lay me down, I have no strength in my feet. Death is nigh at hand; and dark night is creeping over my eyes. O my children, my children, no longer, no longer then have you a mother. Faring well, O children, may ye look on this light.

ADM. Woe is me; I hear this announcement, a painful one, and more dreadful to me than every kind of death. Do not, I beseech thee by the gods, have the heart to forsake me; do not, by our children, whom you will make orphans; but raise yourself, bear up; for when you are dead I shall be no more, and we depend on thee both to live and not to live, for we reverence your attachment.

ALC. O Admetus, (for you see how my case is,) I am anxious to impart to thee what I wish before I die. I, reverencing thee, and having considered it an equivalent to my life that you should behold this light, die, though it was in my power not to die in thy behalf, but both to have as my husband whom of the Thessalians I would, and to inhabit a house blest with regal power; I would not consent to live having been torn from thee, together with my orphan children; nor did I spare myself, though possessing the gifts of youth, in which I took delight. And yet he who begat you and she who bare

you forsook you, <sup>k</sup> though they had come to a good time of life to die, and to preserve their son, and to find a glorious death. For thou wast their only son, and there was no hope, when you were dead, that they would give birth to other children. And I should have lived, and you too, the remainder of our existence. And you would not have grieved at being left desolate by your wife, and you would not have reared your children orphans. But some one of the gods brought these things to pass so as to be thus. Well, be it so; do you then cherish in your memory gratitude towards me for these things; for I shall never demand of you their real worth; for nothing is more valuable than life; but (I shall ask) what is just, as you will admit: for you love these children no less than I do, if indeed you think aright; permit these (to be) lords of my house, and do not bring in by marriage a stepmother over these children, who being a woman inferior to me, from envy will lay a severe hand upon thine and my offspring. Do not then act thus at all events I beseech thee. For a stepmother that succeeds (a wife) is hostile to the former children, in nothing more gentle than a viper. And my son indeed has in his father a strong tower, but you, my daughter, how will you pass your maidenhood in honour? Having met with what kind of a yoke-fellow to your father? (I fear) lest having cast upon thee some base aspersion she should mar thy marriage in the prime of youth. For never will thy mother either give thee in marriage, or give thee courage in childbirth, my daughter, by her presence, in which circumstances there

<sup>k</sup> The construction is καλῶς ἤκον being used absolutely like μέν ἤκον βίβη ἀνθρώποις καὶ θείαις, ἔξω and παρὼν.

is nothing kinder than a mother. For I must needs die; and this calamity is not coming upon me to-morrow nor upon the third (day) of the month, but straight-way I shall be accounted amongst those that are no more. Farewell, and may ye be happy; and it is for you on the one hand, my husband, to boast that you obtained a most excellent wife, and for you, my children, on the other, that you have been born of a most excellent mother.

CHO. Be of good courage, for I fear not to vouch for him; he will perform these things, if he does not lose his senses.

ADM. These things shall be, shall be, fear not; since I both possessed thee while living, and when dead thou alone shalt be called my wife, and no Thessalian bride in thy stead shall ever address me as her husband: there is no woman of so noble a father, or on other considerations so very beautiful in form. But I pray to the gods that I may have abundant enjoyment of these children; for we have not had enjoyment of thee. And I shall perform the rights of mourning for thee not for a year, but as long as my life shall hold out, O my wife, loathing her that bare me, and hating my father; for they were friends in word and not in deed. But thou hast saved me, having given in return for my life what was most dear to thee. Have I not occasion to grieve, losing in you such a partner? But I will put a stop to bands of revellers, and companies of banqueters, and garlands and the song, which used to prevail in my house. For never any more will I either touch the lyre, nor will I incite my spirit to sing to the Libyan flute, for thou hast taken away my delight in life. But thy body having been modelled by the skilful hand of artists, shall



be outstretched in my bed, on which I shall throw myself, and folding my arms around, whilst I invoke thy name, I shall fancy that I have in my arms my beloved wife, though I have her not; a cold gratification, I think, but nevertheless I shall lessen the burden of my soul; and coming frequently to me in my dreams you will delight me. For a friend is a sweet thing to look on even in the night, as long as he is present (to us). But if I had possessed the tongue and strains of Orpheus, so as to rescue you from Hades, having charmed with songs the daughter of Ceres, or her husband, I would have gone down, and neither Pluto's dog nor Charon the ferryman of souls who (sits) at the oar should have detained me, before I had restored thy life to the light. But at all events expect me to come there, when I shall be dead, and prepare a house, as if to live with me. For I will enjoin these to place me in the same cedar coffin with thee, and to lay out my side close to thy side; for not even when dead may I ever be separated from thee who alone art faithful to me.

CHO. And surely I will share with thee in a painful mourning for her, as friend with friend; for she is worthy of it.

ALC. O children, you yourselves then have heard your father promising these things, that he will never marry another wife over you, nor dishonour me.

ADM. And now at any rate I assert, and will perform these things.

ALC. On these conditions receive the children from my hand.

ADM. I receive them, a dear gift from a dear hand.

ALC. Do you now become a mother to these children in my stead.

ADM. Yes, for there is a strong necessity (for it) when they have been bereft of thee.

ALC. O my children, when it was fitting that I should live, I depart below.

ADM. Woe is me! what shall I do then being left alone by thee.

ALC. Time will soothe thee: he who is dead is nought.

ADM. Take me with thee, in heaven's name, take me down below.

ALC. We are sufficient who die for you.

ADM. O Fortune, of what a partner dost thou deprive me!

ALC. And in truth my eye is becoming heavy with<sup>1</sup> darkness.

ADM. I am undone then, if thou wilt indeed leave me, my wife.

ALC. You may speak of me as being no longer any thing, (or) you may call me nothing as being no more.

ADM. Lift up thy countenance, do not leave thy children.

ALC. Certainly not of my own accord at any rate, but farewell, my children!

ADM. Look upon them, look upon them.

ALC. I am no longer any thing.

ADM. What art thou doing? dost thou forsake us?

ALC. Farewell!

ADM. Miserable man, I am undone.

CHO. She hath departed, the wife of Admetus is no more.

<sup>1</sup> i. e. σκότῳ βαρύνεται,— σκοτεινὸν εἶναι, cf. supra 85.  
Pflugk—the construction is ὥστε

## EUMELUS.

Woe is me on account of my fortune. My mother by this time is gone down below, she is no longer, O my father, beneath the sun. But unhappy having forsaken me, she hath made my life an orphan one. For behold, behold her eyelid, and hands outstretched beside her. Listen, hear, O mother, I beseech thee; I call upon thee, O mother, I thine offspring<sup>m</sup> falling upon thy lips.

ADM. (Thou callest on) one that hears not, nor sees; so that I and you too have been stricken by a heavy calamity.

EUM. O father, I am deserted in youth and bereft of my dear mother; alas! I that have suffered exceeding cruel deeds; and \* thou too, my maiden sister, \* \* hast suffered with me; \* \* O my father, in vain, in vain hast thou married, nor hast thou arrived at the goal of old age in company with her; for she perished before you, and now thou art gone, my mother, the house is ruined.

CHO. Admetus, it is necessary to bear these calamities; for by no means art thou the first or last of mortals that hast lost a virtuous wife; but know that the debt of death is owed by us all.

ADM. I know it, and this misfortune has not lighted on me suddenly; but being aware of it I was harassed long since. But (enough) for I will perform the burial of this corpse; do ye be present, and, remaining, chant responsively the pœan to the implacable god beneath. But I command all the Thessalians of whom I am lord

<sup>m</sup> νεοσσός properly the young of a bird, then used for the young of any animal; also a child as in this passage; cf. the use of pullus and juvenus in Latin.

to share in the mourning for this lady with shorn hair and a dress of black robes; and do ye, who yoke the four-horsed car and the single steed, cut the hair of their necks with steel. And let there not be throughout the city the sound of flutes or of the lyre whilst twelve moons are fulfilling their course. For I shall not bury any other corpse more dear to me than this, nor more deserving towards me; but she is worthy that I should honour her, since she alone hath died in my stead.

CHO. O daughter of Pelias, faring well, I pray, mayest thou dwell in the sunless abode in the chambers of Hades. But let Hades the black-locked god know, and the old man who sits at the oar and the rudder as ferryman of the dead, that he has conveyed by far, by far the most excellent of women over the lake of Acheron in his two-oared boat. Often shall minstrels sing of thee both on the seven-stringed mountain lyre, and celebrating thee in songs unaccompanied by the lyre, in Sparta, when the circling season of the Carnean month comes round, whilst the moon is high in the heaven all the night, and in bright, happy Athens. Such a (subject of) song hast thou bequeathed by thy death to the chanters of lays. Would that it rested with me, and that I had the power to send thee to the light from the chambers of Hades, and the streams of Cocytus by means of the oar that plies in the river and the infernal regions. For thou, O incomparable one, O dear one of women, thou hast had courage to receive in exchange thine own husband from Hades as an equivalent for thy life. May the earth fall light upon thee, lady! But if thy husband should choose any new bed, assuredly he shall be greatly loathed by

me and thy children. For when his mother would not consent to hide her body in the ground for her son, nor his aged father, \* \* \* but they two obdurate had not courage to rescue him whom they gave birth to, though they had hoary locks. But thou art departed in early youth, having died for thy husband. May it be my lot to obtain such a dear wedded wife; for<sup>n</sup> that portion is rare in life; for assuredly she would live with me through life without causing me pain.

## HERCULES.

O strangers, inhabitants of the land of Pheres, am I likely to find Admetus in the house?

CHO. The son of Pheres is in the house, O Hercules. But tell me, what occasion sends thee to the land of the Thessalians, so as to approach this city of the Pherœans.

HERC. I am performing a certain labour for the Tirynthian Eurystheus.

CHO. And whither art thou journeying? to what wandering hast thou been yoked?

HERC. In search of the four-horsed chariot of the Thracian Diomede.

CHO. How then wilt thou be able? Art thou without experience in the stranger?

HERC. Without experience; I have not as yet been to the land of the Bistonians.

CHO. It is not possible that you should make yourself master of the horses without a battle.

HERC. But neither is it possible for me to refuse the labours.

<sup>n</sup> The article is here put for the demonstrative pronoun. This usage is common in Homer.

CHO. Having slain him then thou wilt return, or being killed thou wilt remain there.

HERC. I shall not run in this my first race.

CHO. But having mastered their lord what advantage wilt thou obtain?

HERC. I shall bear off the steeds for the Tirynthian king.

CHO. 'Tis no easy matter to put a bit in their jaws.

HERC. Yes, except they breath fire from their nostrils.

CHO. But they tear men to pieces with ravenous jaws.

HERC. Thou mentionest the food of mountain beasts, not of horses.

CHO. Thou wilt see the mangers defiled with blood.

HERC. But of what father does the man who bred them boast to be the son?

CHO. Of Mars, the lord of the golden Thracian target.

HERC. Even in this thou mentionest a toil of my (hard) fortune, for it is ever harsh, and is toiling up hill, if it is necessary that I should join battle with the sons whom Mars has begotten, first of all with Lycaon, and again with Cycnus, and I proceed to engage in this third conflict with the steeds and their lord; but there is no one who shall ever see the offspring of Alcmena having trembled at the hand of his foes.

CHO. And in truth Admetus here himself, ruler of this land, is advancing from without the palace.

ADM. Hail! O son of Jove from the blood of Perseus.

HERC. Hail to thee too, Admetus, king of the Thessalians.

ADM. I could<sup>o</sup> wish I did; but I well know you are kindly disposed to me.

HERC. Wherefore art thou distinguished by this shorn hair in token of mourning?

ADM. I intend to bury a certain corpse on this day.

HERC. May providence then avert destruction from your children!

ADM. The children whom I begat are alive in the house.

HERC. Thy father at all events was come to a good age, if indeed he is departed.

ADM. He too exists and she that bare me, Hercules.

HERC. Surely thy wife Alcestis is not dead?

ADM. I have a twofold tale to tell concerning her.

HERC. Hast thou spoken of her as dead or still living?

ADM. She is and she is no more, and she causes my sorrow.

HERC. I know nothing at all the more; for thou speakest obscurely.

ADM. Dost thou not know the destiny which it is fated she should meet.

HERC. Yes, I know that she submitted to die in thy stead.

ADM. How then does she exist any longer, if she hath promised this?

HERC. Ah! do not weep for thy wife beforehand, put it off up to this time, (i. e. of her death).

ADM. One who is about to die is dead, and he who is dead is no more.

<sup>o</sup> Supply *χαίρειν*, from the sense of "to fare well." preceding line, but in its other

HERC. To be and not to be are considered two things, (lit. apart).

ADM. Thou judgest in this way, Hercules, but I in that.

HERC. Why then dost thou weep? who of thy friends is it that is dead?

ADM. <sup>P</sup>A woman; but just now I made mention of a woman.

HERC. A foreigner, or some one born akin to thee?

ADM. A foreigner, but on other considerations she was closely connected with the house.

HERC. How then came she to lose her life in thy house?

ADM. On her father's death, she was brought up as an orphan here.

HERC. Alas! would that we had found thee, Admetus, not sorrowing.

ADM. With the intention of doing what dost thou patch up this word?

HERC. I will go to another hearth of strangers.

ADM. It is not possible, O Prince; may so great an evil not come upon me.

HERC. A stranger is annoying to persons sorrowing, in case he comes.

ADM. The dead are dead; but go into the house.

HERC. It is disgraceful to feast with weeping friends.

ADM. There are guest chambers apart to which we will introduce thee.

HERC. Let me go, and I will have boundless gratitude to you.

<sup>P</sup> Here again there is a play upon the twofold signification of *γυνή*.



ADM. It is not possible that you should go to the hearth of another man. <sup>4</sup>Do thou lead the way, having thrown open the guest chambers away from (lit. out of sight of) these apartments, and command those in authority that abundance of provisions be set forth; and at the same time close the doors between the court and inner chambers; it is not becoming that feasting guests should hear groans or be annoyed.

CHO. What art thou doing? when so great a calamity is hanging over you, (lit. lying before you,) have you the heart to entertain strangers? why art thou senseless?

ADM. But if I had driven him away from my house and city having come a stranger, would you have rather praised me? no surely, since my calamity would have been in no respect less, but I should have been more inhospitable. And in addition to misfortunes there would have been this other misfortune, that my house should be called hostile to strangers. But I myself find in this man a most excellent entertainer, whenever I go to the thirsty land of Argos.

CHO. How then didst thou conceal thy present fortune, when a man had arrived who was a friend, as you yourself say?

ADM. He would never have consented to enter the house, if he had known any thing of my sufferings. And to him indeed, I think, in acting thus I do not seem to be wise, nor will he praise me; but my halls know not how to thrust away or dishonour strangers.

CHO. O house of Admetus from time immemorial hospitable and liberal. Thee in truth both the Pythian

<sup>4</sup> To an attendant.

Apollo famed for the lyre deigned to inhabit, and he submitted to become a feeder of sheep in thy abodes, playing on his pipe pastoral lays to thy flocks down the shelving declivities. And dappled lynxes grazed with them from delight in thy strains, and the blood-stained troop of lions approached, having left the woody glen of Othrys; and the spotted fawn danced around thy lyre, O Phœbus, passing with agile foot beyond the firs with lofty branches, taking pleasure in the pleasing song. Therefore he (Admetus) dwells in a house (lit. hearth) abounding in sheep near the lake of Boëbe with fair flowing waters; and he makes the sky of the Molossians the boundary to his ploughed acres and the fields of his plains towards the dark station of the horses of the sun, and he rules over Pelion (down) to the shore of the Ægean sea destitute of harbours. And now having thrown open his house he will receive the stranger with dewy eyelid, weeping over the corpse of his beloved wife but lately dead in the house. For noble spirits are carried away to a feeling of delicacy. But in the virtuous there are all resources of wisdom. But confidence sits upon my soul that a man who fears the gods will succeed<sup>r</sup> well.

ADM. Ye kindly presence of men of Phœræ, by this time the attendants are bearing aloft to the tomb and funeral pyre the corpse having all (the usual rites); but do ye, as is the custom, address the dead as she goes forth on her last journey.

CHO. And in truth I see thy father advancing with

<sup>r</sup> Κεῖνδ', καλῶς, ea vox usum quam ἀγαθὸς vel εὐθλός.—  
habet non minus latè patentem MONK.

aged foot, and attendants bearing in their hands a shroud<sup>s</sup> for thy wife, decorations of the dead.

PHERES.

I am come sympathizing with thy misfortunes, my son; for thou hast lost a virtuous and chaste wife, no one will gainsay it.—But it is necessary to bear these things, although they are difficult to bear. But receive this shroud, and let it go beneath the earth; it is fitting that her body should be honoured, since she indeed died to save thy life, my son, and caused me to be not childless, nor suffered me having been bereft of thee to pine away in mournful old age, and hath made life (to be) most glorious for all women, having boldly undertaken this noble deed. O thou that hast preserved this man, and raised us up who were fallen, farewell! and may it be well with thee in the abodes of Hades. I affirm that such marriages as these are profitable to mortals, or that it is not worth while to marry.

ADM. Thou hast neither come to this funeral having been bidden by me, nor do I reckon thy presence amongst my friends. But she shall never put on thy shroud; for she shall not be buried at all in want of what is thine. You ought on that former occasion to have sympathized with me when I was perishing. But thou who didst stand aloof and being an old man didst permit another to die who was young, wilt thou bewail this dead body? Thou wast not then in reality the father of this body, nor did she who says she gave me birth, and was called my mother, bear me; but from

<sup>s</sup> Lit. an ornament, hence   plied to the dead, a "shroud."  
"ornamental offering;" and, ap-

the blood of a slave I was secretly placed beneath the breast of thy wife. Having come to the test, thou hast shewn who thou art, and I do not consider that I am by birth thy son. Assuredly then thou surpassest all men in cowardice, who, being of such an age and being come to the goal of life, wast not willing nor hadst the courage to die for thy son, but ye suffered a strange woman (to die), whom I should justly consider alone both a mother and a father. And yet thou wouldst have contested this contest an honourable one, having died on behalf of thy son, and on all consideration the remaining time for thee to live was short. And I should have lived and she here during the remainder of our existence, and I should not be grieving in my misfortunes left alone. And yet thou hast obtained whatever it is fitting that a happy man should obtain; thou hast passed thy youth in kingly power, and I was your son to succeed you in this house, so that you were not likely, having died childless, to leave your house desolate for others (strangers) to plunder. 'You will not surely say that you abandoned me to die because I despised your old age, since I was especially respectful towards you, and in return for this you and my mother requited me with such thanks. Therefore you cannot make too much haste in begetting children who will cherish you in old age and adorn you when dead and lay out your corpse. For I, for my part, will not bury thee with this hand of mine; for I am dead already, as far as you are concerned; but if, having met with

\* The common reading, adopted by Monk, varies materially from this and must be thus translated.—"You will not surely

say of me, that I exposed you to die from a feeling of contempt for your old age."

another saviour, I behold the light, I say that I am that person's child and the affectionate supporter of his old age. Falsely then do old men pray to die, chiding old age and a long period of life. But if death come nigh no one is willing to die, and old age is no longer oppressive to them.

CHO. Desist; for the present calamity is enough, my son; but do not exasperate thy father's spirit.

PHER. O son, whom dost thou presume that thou art assailing with reproaches; is it a Lydian or a Phrygian purchased by thee for silver? Dost thou not know that I am a Thessalian and born from a Thessalian father, legitimately free? Thou art too insolent, and casting youthful speeches at me, thou shalt not thus escape, now that thou hast thrown them. But I begat you (to be) lord of my house, and brought you up, but I do not owe it as a debt to die for you. For I receive not this as a hereditary custom, that fathers should die for their children, nor yet as a Grecian one. For thou wast born for thyself, whether unfortunate or fortunate; and what it was fitting that you should obtain from me, you possess.—You rule over many, and I shall bequeath to you fields of many acres; for these things I received from my father. In what then have I wronged you? of what shall I deprive you? Do not you die in behalf of me (of this man, δεικτικῶς), nor will I for thee. You delight in seeing the light, and do you think that your father does not delight? Surely I reckon the time beneath (the earth) a long one, and life short, but nevertheless sweet. You at any rate without sense of shame strove not to die, and you live having passed beyond your destined fortune, having slain her; then dost thou talk of my want of spirit, having been worsted, O great-

est of cowards, by a woman, who died for thee, that noble youth? But cleverly hast thou invented (a way) so as never to die, if thou shalt always persuade thy wife for the time being to die for thee; and then dost thou reproach thy friends who are not willing to do these things, being thyself base? Hold thy peace; and consider that if thou lovest thy life, all love theirs; but if thou shalt speak ill of me, thou shalt hear many and not false reproaches.

CHO. Both on the present occasion and on the former one too many reproaches have been spoken; but cease, old man, from reviling thy son.

ADM. Speak, since I have spoken; but if thou art annoyed at hearing the truth, you should not have sinned against me.

PHER. But I should have committed a greater error by dying for thee.

ADM. What is it the same thing that a person should die in youth, as one in old age?

PHER. We owe it (to nature) to live with one life, not with two.

ADM. And in truth thou wouldst live a longer time than Jove.

PHER. Dost thou curse thy parents, having suffered nothing unjust?

ADM. Nay, for I perceived thee enamoured of a long life.

PHER. But art thou not carrying out to burial this corpse in thy stead?

ADM. A proof, O greatest of cowards, of thy want of spirit.

PHER. She did not perish by my means, at all events; thou wilt not assert this.

ADM. Alas ! would that thou mayst some day be reduced to the need of me.

PHER. Woo many women, that more may die.

ADM. That is a reproach to thee ; for thou wouldst not die.

PHER. This light of the god is dear to me, is dear.

ADM. Thy spirit is cowardly, and not (to be reckoned) amongst men.

PHER. You do not deride me carrying out my aged corpse.

ADM. Thou wilt die however inglorious, whenever thou shalt die.

PHER. I care not to be ill spoken of when I am dead.

ADM. Alas ! alas ! how full of assurance is old age.

PHER. She was not devoid of shame ; you found her devoid of sense.

ADM. Go thy way, and suffer me to bury this corpse.

PHER. I will depart ; but thou wilt bury her, being thyself her murderer. But thou shalt yet render satisfaction to thy relations by marriage. Surely then Acastus is no longer amongst men, unless he shall avenge on thee the blood of his sister.

ADM. Mayst thou go to destruction then thyself, and she that has cohabited with thee ; grow old childless, as ye deserve, though your son is living ; for ye shall not return into the same dwelling with me, at all events ; but if it had been meet that I should disclaim thy hereditary hearth by means of heralds, I would have disclaimed it. But let us (for we must bear the calamity that is<sup>a</sup> before us) proceed, that we may place the corpse on the pyre.

<sup>a</sup> Præsens malum—Pflugk, literally, "which is at our feet."

CHO. Alas! Alas! Unflinching because of thy boldness, O noble-spirited and by far the most excellent of women, farewell! with favour may the subterranean Mercury and Hades receive thee; but if there is any (reward) for the virtuous even there, partaking of these things mayst thou be an assessor to the bride of Hades.

## ATTENDANT.

Hitherto indeed I have known many strangers from every land who have come to the house of Admetus, for whom I have laid out supper; but I never yet received into this dwelling (hearth) a greater villain than this stranger. Who, in the first place, when he saw our lord mourning, came in and presumed to pass the gates. And in the next place he did not at all modestly receive the entertainment that he happened to find, though he had discovered our misfortune, but in case we did not bring any thing, he urged us to bring it. And having taken an ivy goblet in his hands, he drinks the unmixed juice of the purple mother (i. e. the vine), until the flame of the wine, having mounted up, warmed him; and he crowns his head with boughs of myrtle, howling (barking) discordantly, and you might hear two kinds of strains; for he on the one hand was singing, respecting none of the sufferings in the house of Admetus, but we domestics, on the other, were weeping for our mistress; but we did not shew the stranger that we were bedewing our eyes; for thus Admetus enjoined. And now I indeed am feasting a stranger in the house, some reckless thief and robber, but she has departed from the house, nor did I follow her, nor stretch out my hand, bewailing my mistress, who was a mother to me and all the domestics; for she rescued us from countless troubles, softening down the tempers of her husband—Do I not



justly abhor this stranger, who has arrived in the midst of calamities ?

HERC. You fellow there, why do you look haughtily and thoughtfully ? It is not meet that the servant should be sullen to guests, but that he should receive them with affable disposition. But you, beholding a man, a comrade of thy lord, present, receive him with a morose and clouded countenance, giving attention to a foreign calamity. Come hither, that thou mayst become wiser. Dost thou know the affairs of mortals, what nature they have ? I think not ; for whence should you ? but listen to me. The debt of death is owed by all mortals, and there is not one of men who is sure whether he will live during the coming morrow ; for it is uncertain whither the course of fortune will proceed, and it is not to be conveyed by instruction, nor is it detected by art. Having heard these things then, and having learnt them from me, delight (indulge) thyself, drink, consider life day by day thine own, but the rest as belonging to fortune. And honour Venus, by far the most agreeable of the gods to mortals ; for the goddess is kindly disposed. But let alone all the rest of these things, and be persuaded by my arguments, if I appear to thee to speak what is right ; I indeed think so. Will you not then, having dismissed excessive sorrow, drink with us, having passed these gates, being thickly covered with garlands ? And I am well assured that the dash of the wine-cup having fallen upon (your ears) will remove you from your present moroseness and contraction of mind. But it is fitting that those who are mortals should entertain mortal thoughts, since to all who are haughty and have clouded brows, life is not really life, but a calamity, if you adopt me at all events as a judge.

ATTEND. We know these things ; but now we are under such circumstances as are not suited to revelling and laughter.

HERC. The woman that is dead is a stranger ; do not mourn excessively ; for the lords of this house are living.

ATTEND. \*What, are they living ? dost thou not know the calamities in the house ?

HERC. Yes, unless thy lord has deceived me in some way.

ATTEND. He is too, too hospitable.

HERC. Ought I not to have been well treated on account of a stranger being dead ?

ATTEND. Assuredly (the person dead) was very distantly connected with him (*ironically*).

HERC. Was there some calamity existing that he did not inform me of ?

ATTEND. Farewell and begone ; we are concerned with our lord's misfortunes.

HERC. This language does not proceed from foreign sufferings.

ATTEND. No, for (then) I should not have been at all annoyed at seeing you revelling.

HERC. What, have I been treated with insult by my entertainers ?

ATTEND. Thou hast not come at a suitable time for the house to receive thee ; for we are engaged in mourning ; and thou seest our shorn locks and dresses of black robes.

\* These words do not convey a simple denial, for in that case Euripides would have written *πῶς ζῶσιν* ; but they are rather

a repetition of the word that had just been used with an expression of astonishment.—PFLUGK.

HERC. But who is it that is dead? Is it one of his children that is gone, or his aged father?

ATTEND. The wife then of Admetus is dead, O stranger.

HERC. What sayst thou? And then after this did ye entertain me?

ATTEND. Yes, for he was ashamed to drive thee away from this house.

HERC. O unhappy man, what a partner hast thou lost!

ATTEND. We are all undone, not she alone.

HERC. But I perceived it indeed, when I beheld his eye shedding tears and his shorn locks and his countenance; but he persuaded me, saying that he was carrying a distant relation to the tomb (or burial). But in spite of my inclination, having passed these gates I drank in the house of a hospitable man who was thus situated. And under these circumstances (lit. and then) do I revel, having my head thickly covered with garlands? But the (fault of) not telling me was thine, when so great a misfortune was pressing upon the house. And where is he burying her? where shall I find him if I go?

ATTEND. By the side of the straight road which leads to Larissa; you will see a polished sepulchre beyond the suburbs.

HERC. O my heart and soul that hast endured many things, now shew what kind of a son the Tirynthian Alcmena, daughter of Electryon, produced thee to Jove. For I must save the lady that is lately dead, Alcestis, and again restore her to this house, and do a service to Admetus. But having gone I will watch for death, the black-robed king of the dead, and I think I shall

find him, drinking of the offerings near the tomb. And if having lain in ambush I shall seize him having rushed from the ambuscade, and shall encompass him around with my hands, there is no one who shall rescue him parting as to his sides, before that he give up the lady to me. But if then I should fail in this capture, and he should not come to the cake of clotted blood, I will go to the sunless abodes of those below, (viz.,<sup>γ</sup>) the queen and her lord, and will demand her; and I trust that I shall bring up Alcestis so as to place her in the hands of my host, who received me into his house, nor drove me away, although having been stricken by a heavy calamity. But he concealed it, being<sup>α</sup> of a noble nature, out of respect for me. Who of the Thessalians is more hospitable than this man? Who that dwells in Greece? Therefore he shall not say that he conferred a favour on a base man, being of a noble soul.

ADM. Alas! alas! O hateful avenues, and hateful sight of my widowed chambers. Ah, me! ah, me! woe! woe! Whither am I to go? where am I to stand? what am I to say? and what not? Would that I were dead! Assuredly my mother gave me birth for an unhappy destiny. I envy the dead, I am enamoured of them, I long to inhabit those dwellings. For I neither rejoice in beholding the light, nor in setting my foot upon the earth; of such<sup>α</sup> a wife death has stripped me and delivered over to Hades.

CHO. Proceed, proceed; go to the concealment of the house,—

<sup>γ</sup> Proserpine and Pluto.

<sup>α</sup> γενναῖος always denotes nobility of character; εὐγενής nobility of birth.

<sup>α</sup> δμῆπος-ον—united together, especially by marriage; a husband, wife—LIDDELL and SCOTT.

ADM. Woe! woe!

CHO. Having suffered things worthy of cries of woe.

ADM. Ah! ah!

CHO. Thou hast passed through suffering, I well know;—

ADM. Alas! alas!

CHO. But thou dost not at all aid her that is beneath.

ADM. Ah me! ah me!

CHO. Never to behold the countenance of a beloved wife \* \* face to face (is painful).

ADM. Thou hast made mention of that which has wounded my soul; for what is a greater calamity to a man than to lose a faithful wife? Would that I had never dwelt in a house with her, having married her! But I envy those of mortals who are unmarried and without children. For their life is a single one; to grieve for this is a moderate burden; but to behold the diseases of children and bridal beds laid waste by death is a thing not to be borne, when it is in our power to be without children and unmarried always.

CHO. Fortune, fortune difficult to be struggled with is come.

ADM. Woe! woe!

CHO. But thou puttest no boundary to thy sorrows.

ADM. Ah! ah!

CHO. Grievous indeed to bear, but nevertheless,—

ADM. Alas! alas!

CHO. Submit to it; thou art not the first that hast lost,—

ADM. Ah me! ah me!

CHO. A wife; but different calamities having appeared weigh down different mortals.

ADM. O long mournings and sorrowings for friends

who are gone beneath the earth.—Why didst thou prevent me from throwing myself into the hollow trench of the tomb, and from lying dead with her who is by far the most excellent (of women)? And Hades would have possessed at the same time two most faithful souls instead of one, having crossed over the subterranean lake together.

CHO. I had a certain relative, to whom a son worthy of lamentation departed in his house, an only child; but nevertheless he bore the calamity patiently (lit. sufficiently), being childless, being already upon the point of hoary hairs and well advanced in life.

ADM. O <sup>b</sup>house, how am I to enter you? and how shall I dwell in you, my fortune being changed? Woe is me! for the difference is great; on the former occasion indeed with Pelian pine torches, and with bridal songs, I entered in, supporting the hand of a beloved wife. And a band of revellers with many a song followed, congratulating both me and her that is dead, that we were united, being of good descent and from both (ancestors) nobles; but now lamentation in place of bridal hymns, and black dresses (in place of) white robes escort me in to the desolate couch of my bed.

CHO. This grief came upon you inexperienced in sufferings, besides (or immediately upon) a happy destiny; but you saved your life and soul. Your wife has died, she has bequeathed you her friendship; what strange thing is this? Death has already loosed many from a wife.

ADM. My friends, I consider the fortune of my wife happier than my own, although it does not seem so nevertheless; for no sorrow will ever lay hold on her, but

<sup>b</sup> σχῆμα δόμων, lit. form of the house—a periphrasis for δόμοι.

with fair renown she has ceased from many troubles. But I, who ought not to be living, having passed over my fated time, shall lead a life of pain; I but just discover it. For how shall I endure my entrance into the house; addressing whom, and by whom addressed, shall I meet with a pleasing entrance; whither shall I betake myself? For the solitude within will drive me out, whenever I look upon the empty bed of my wife and the seats on which she used to sit, and the squalid floor within the chambers, and (when) my children falling on (embracing) my knees weep for their mother, and they (the domestics) bewail their mistress, what kind of a one they have lost from the house. Such are the circumstances within the house; but without, the marriages of the Thessalians, and their assemblies filled with women, will drive me away; for I will not endure to look on the compeers of my wife. But whoever happens to be an enemy to me will speak thus of me; "Behold the man that lives on disgraceful terms, who did not dare to die, but having given in his stead her whom he married, he has escaped Hades; and after this does he think he is a man? But he hates his parents, though he himself is not willing to die." Such a reputation I shall have in addition to my misfortunes. What then boots it me to live, my friends, being ill spoken of and having fared ill?

CHO. I have turned eagerly both to poetry and abstruse subjects, and having had recourse to disquisitions to a very great extent, I have found nothing stronger than necessity, nor any remedy (against it) in the Thracian tablets which the voice of Orpheus inscribed, nor in those remedies which Phœbus gave to the sons of Æsculapius, having compounded antidotes for woe-

begone mortals. But of this goddess alone it is not possible to approach the altars or image; she hears not sacrifices. Mayst thou not, O dread goddess, come upon me with greater force than formerly in life. For whatever Jove may assent to, that he brings to pass in conjunction with thee. And thou subduest by force the steel which is (produced) amongst the Chalybes, nor is there any feeling of compunction in thy stern disposition. And the goddess hath caught thee in the bonds of her hands not to be escaped from; but submit; for thou wilt never bring up by thy tears the dead from beneath. Even the children of the gods' secret loves, fade away in death. She was beloved indeed whilst she was with us, and she is beloved still even though dead; and thou hast united to thy bed the most noble-spirited wife of all women. Let not the tomb of thy wife be considered as a mound of the dead that have perished, but let her be honoured in like manner with the gods, an object of veneration to travellers. And some one traversing the sloping path will speak thus; "This lady, of yore died for her husband, but now she is a blessed goddess: hail, O revered one, and mayst thou grant us prosperity." Such speeches will salute her.—And in truth, the offspring of Alcmena here, as it appears, is advancing to thy hearth, O Admetus.

HERC. It is meet to speak freely to a man who is a friend, Admetus, and not by being silent to keep reproaches beneath one's 'bosom. But I, standing nigh to thy misfortunes, thought it right to be proved a

<sup>c</sup> *σπλάγχνα*—the "viscera thoracis" in contradistinction to the "viscera abdominis." The ancients regarded these as the seat of the feelings.



friend; but you did not inform me that the corpse of your wife was laid out, but entertained me in your house, pretending to be engaged with a foreign calamity. And I crowned my head and poured out libations to the gods in thy house which was afflicted. And I find fault indeed, I find fault that I have been treated thus, nevertheless I do not wish to cause you pain in your sorrows. But I will declare on what account I am come, having turned back again hither. Take and keep safe this woman for me, until I shall return hither bringing the Thracian horses, having slain the sovereign of the Bistonians. But in case I should meet with a fate which I trust I may not chance (to meet with), for may I return!—I give her to be an attendant upon thy house. But with much toil she came into my hands; for I find certain persons instituting games for *athletæ*, open to all, worthy of trouble, whence I bare her off, having received her as the prize of victory; for it was (allowed) to those who conquered in the lesser contests, to bear off horses, but to those on the other hand who were successful in the greater contests, boxing and wrestling, cattle; but the woman followed with them; and it was disgraceful for one who fell in the way of this to pass over this honourable acquisition. But, as I said, it is meet that the woman should be under your care; for I am come, not having acquired her by theft, but with toil; and in course of time you too perchance will approve of my conduct.

ADM. Not in truth in disrespect for thee, nor considering thee amongst enemies, have I kept secret the miserable fortunes of my wife; but this grief would have been added to grief, if thou hadst proceeded to the house of another entertainer; but it was enough

for me to weep over my own misfortune. But command some other of the Thessalians who has not suffered what I have, to take care of the woman, if by any means it is possible, I beseech thee, O king; but thou hast many friends amongst the Pheræans; do not remind me of my sufferings. I could not refrain from tears when I see her in the house; do not inflict diseases upon me diseased already; for I am sufficiently weighed down by calamity. And in what part of the house could a young woman be reared? for she is young, as is clear by her dress and decoration. Shall she then dwell in the apartments of the men? And how shall she be unpolluted, associating amongst young men? It is not easy, Hercules, to restrain one in the prime of youth; but I have foresight in your behalf. Or am I to rear her, having introduced her into the chamber of her that is dead? And how am I to bring her to the bed of Alcestis? I fear a double reproach, both from my subjects, lest any one should accuse me of having betrayed my benefactress to fall on the bed of another young girl, and it behoves me to have great consideration for her that is dead, and she is worthy of respect from me. But do you, O lady, whoever you are, know that you have the same proportions of figure with Alcestis, and you are like her in person. Woe is me! take this woman from my sight, in Heaven's name, do not destroy me who am destroyed already. For when I look upon her I fancy I behold my wife; but it troubles my heart, and fountains burst forth from my eyes; wretched man that I am, how at this moment I taste this bitter sorrow.

CHO. I indeed cannot speak well of fortune; but it is fitting to bear patiently the dispensation of Heaven, in whatever way it shall come.

HERC. Would that I had so much power as to convey thy wife from the nether abodes to the light, and to confer this favour upon thee.

ADM. I well know that you would wish it. But where is this? It is not possible that the dead should come to the light.

HERC. Do not then proceed to excess, but bear it becomingly.

ADM. It is easier to give advice, than under suffering to be patient.

HERC. And what good will you get, if you wish to be always lamenting?

ADM. I know it myself, but a certain love (of sorrow) carries me away.

HERC. Yes, for love towards the dead calls forth a tear.

ADM. She has undone me, and still more than I describe.

HERC. You have lost a virtuous wife; who will gainsay it?

ADM. Yes, so that I no longer take any pleasure in life.

HERC. Time will soothe thee, but now thy calamity is yet in its youth.

ADM. You may speak of time, if death is time.

HERC. A woman will make you desist, and the desire of a new marriage.

ADM. Hold thy peace; what a word hast thou uttered! I could not have thought it.

HERC. But why? for wilt thou not marry, but shall thy bed be widowed?

ADM. There is no woman who shall repose with me.

HERC. Do you expect that you will benefit at all the dead ?

ADM. It is meet that she should be honoured, wherever she is.

HERC. I agree, I agree ; but you incur the charge of folly.

ADM. <sup>d</sup>(Agree) that you will never call me a bridegroom.

HERC. I approve of you, because you are a faithful friend to your wife.

ADM. May I die if I am false to her, although she exist not.

HERC. Receive then this one within thy noble halls.

ADM. Do not (ask it), I beseech thee by Jove that begat thee.

HERC. Nay, but you will commit an error, if you do not this.

ADM. And if I do it I shall be afflicted with pain in my heart.

HERC. Be persuaded ; for perchance the favour may fall opportunely.

ADM. Alas ! would that you had never obtained her from the contest !

HERC. You however share in my victory.

ADM. Thou hast spoken fairly ; but let the woman depart.

HERC. She shall depart, if it is fitting ; but first consider whether it is fitting.

ADM. It is fitting, if you do not intend to be enraged with me.

HERC. I too from some knowledge feel this eagerness.

<sup>d</sup> *Αἶψα* must be supplied from the preceding line—or it may depend upon *ὅρα* by a usual ellipse.

ADM. Have thy way then. Nevertheless thou doest not what is pleasing to me.

HERC. But some day you will approve of my conduct ; only be persuaded.

ADM. Conduct her, if I must receive her in my house.

HERC. I will not abandon the lady to thy attendants.

ADM. Do you then conduct her into the house yourself, if it seems good to thee.

HERC. I for my part then will place her in your hands.

ADM. I will not touch her, but it is allowed her to enter the house.

HERC. I have confidence in thy right hand alone.

ADM. My lord, you compel me to do these things against my will.

HERC. Have the courage to stretch forth thy right hand and to touch the stranger.

ADM. Well then I stretch it forth, as to a beheaded Gorgon.

HERC. Do you hold her ?

ADM. I do.

HERC. Well, take care of her then, and you will one day say that the son of Jove is a noble guest. But look upon her, if she seems to be at all like thy wife ; and, being happy, lay aside thy sorrow (lit. remove from).

ADM. O ye gods, what shall I say ? this is an un-hoped for miracle ; do I really behold in this woman my wife, or does some mocking joy from heaven drive me from my senses ?

HERC. It is not so, but in her you see your wife.

ADM. Take care lest this be some apparition of the dead.

HERC. You have not made me your friend, (being) a necromancer.

ADM. But do I look upon my wife whom I buried?

HERC. Be well assured of it; but I do not wonder that you are distrustful concerning fortune.

ADM. May I touch her, may I address her as my living wife?

HERC. Address her. For you have every thing that you wished for.

ADM. O eye and form of a wife most dear to me, I have thee contrary to hope, though I never thought I should behold thee!

HERC. Thou hast her; but may no envy from the gods result to thee!

ADM. O noble son of Jove most mighty, mayst thou be happy, and may thy father that begat thee preserve thee! for thou alone hast raised up again my fortunes. How didst thou send her from beneath to this light of day?

HERC. Having joined battle with \*him of the gods who has authority over life and death.

ADM. Where do you say that you engaged in this conflict with Death?

HERC. By the very tomb, having seized him with my hands from an ambush.

ADM. But why in the world does this woman stand speechless?

HERC. It is not yet lawful for thee to hear her accents, before that she has devoted herself with purifying offerings to the gods beneath, and the third light has arrived. But conduct her within; and being just for the future, Admetus, be religiously observant in respect

\* Δαιμόνων τῷ τοῦ ζῆν ἢ μὴ ζῆν κυρίῳ.

to guests. And farewell! but I will go and perform for the royal son of Sthenelus the labour which has been proposed to me.

ADM. Tarry with us, and become a sharer in our hearth.

HERC. Hereafter this shall be, but now I must hasten away.

ADM. But mayst thou be prosperous, and mayst thou come with returning footstep! But I command my subjects and all my tetrarchy to institute dances in honour of these glorious events, and to fill the altars with steams from sacrificial supplications. For now we have changed to a better life than before; for I will not deny that I am fortunate.

CHO. The forms of the dispensations of Heaven are many, and the gods bring to pass many things contrary to hope. And what was expected has not been accomplished, but providence has discovered a means of effecting what was unexpected. In such a manner hath this matter turned out.

# HIPPOLYTUS STEPHANEPHORUS.

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## DRAMATIS PERSONÆ.

VENUS.

HIPPOLYTUS.

ATTENDANTS.

CHORUS OF WOMEN OF TRÆZEN.

NURSE.

PHÆDRA.

MESSENGER.

THESEUS.

EXANGELUS.

DIANA.



## ARGUMENT.

THESEUS was the son of Æthra and Neptune, and king of the Athenians; and having married Hippolyta one of the Amazons, he begat Hippolytus, who excelled in beauty and chastity. But after his partner died, he married as his second wife a woman of Crete, Phædra the daughter of Minos, king of the Cretans, and Pasiphæe. But Theseus having slain Pallas, one of his kinsmen, flies to Trœzen with his wife, where it happened that Hippolytus was being brought up in the house of Pittheus; but when Phædra saw the youth, she conceived a desire for him, not being of a licentious nature, but fulfilling the wrath of Venus, who having determined to destroy Hippolytus because of his chastity, accomplished her resolves by instigating Phædra to fall in love with Hippolytus. But she, concealing the infliction, was compelled in course of time to declare her sufferings to her nurse, who promised to assist her; and with this intention she made overtures to the youth. But when Phædra discovered that he was exasperated at this, she upbraided her nurse, and hung herself. Theseus having made his appearance at this crisis, and hastening to take down his wife, who was suspended by a noose, found a tablet fastened to her, in which she accused Hippolytus of her destruction (or seduction), and of conspiring against her. He, believing what was written, sentenced Hippolytus to banishment, and offered up prayers to Neptune, which the god having listened to, destroyed Hippolytus. But Diana having clearly explained each of the circumstances that had taken place, to Theseus, did not blame Phædra, but consoled him now that he was bereaved of his son and wife; but she commanded that the inhabitants of the country should institute honours to Hippolytus.

The scene of the drama is laid at Trœzen. It was brought out in the archonship of Epameinon, in the fourth year of the eighty-seventh Olympiad. Euripides was first, Iophon was second, Ion third. But this Hippolytus is the second (that was published), and is called Coronatus. And it appears to have been written subsequently to another. For that which was unseemly and deserving of censure has been corrected in this play. But the drama is amongst the first of the author's.

## HIPPOLYTUS STEPHANEPHORUS.

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VENUS.

1—22.]

POWERFUL indeed amongst mortals and not without a name am I the goddess Venus; and within heaven, and (of all) as many as dwell within the ocean and the boundaries of Atlas, beholding the light of the sun, upon those that worship my power, I confer honour, but I overthrow all that entertain proud thoughts against me. For in truth this (feeling) exists even in the race of the gods, they delight in being honoured by men. But I will soon prove the truth of these words; for the son of Theseus, the offspring of the Amazon, Hippolytus, nursling of holy Pittheus; alone of the citizens of this land of Trœzen says that I am by nature the basest of the deities. And he renounces the nuptial couch and touches not marriage; but he honours Diana the sister of Phœbus, daughter of Jove, thinking her the greatest of the deities; and through the green wood ever consorting with the maiden, he destroys wild beasts from the land with swift hounds, having attached himself to things too great for mortal intercourse. Now these things indeed I do not grudge; for why should I? but I will take vengeance on Hippolytus this day, for the sins he has committed against me; but having

advanced long since in many of the circumstances, I need not take much trouble. For Phædra the noble wife of his father having seen him when he came once on a time from the house of Pittheus to the land of Pandion for the sight and the rites of the dread mysteries, was seized in heart with fierce love by my plans. And before she came to this land of Trœzen, she founded a temple of Venus near the very rock of Pallas opposite to (lit. in sight of) this land, being inflamed with a foreign passion; and she gave it a name, so that the goddess was established for the future in honour of Hippolytus. But after that, Theseus leaves the land of Cecrops, flying from the pollution of the blood of the sons of Pallas, and sails to this land with his wife, having acquiesced in banishment from the land for a year; upon this, then sorrowing and smitten with the pangs of love, she wretched perishes in silence; but no one of the domestics is conscious of her disease. But it is by no means meet that this love should fall in this way; but I will shew the matter to Theseus, and it shall openly appear. And him indeed that is by nature an enemy to us, his father shall slay with curses, which Neptune the ocean lord granted as a privilege to Theseus, that he should pray for nought in vain thrice to the god. But Phædra indeed is honourable, but nevertheless she dies; for I will not prefer her misfortune, so that my enemies should not pay me such a satisfaction as may be for my honour. But I will proceed away from these spots, for I behold Hippolytus here the son of Theseus advancing, having left the toil of the chace. And a numerous revelling band of attendants following his steps, together with him is shouting, honouring the goddess Diana with songs; for he knows not that the gates of

Hades are opened and that he is looking on this light for the last time.

## HIPPOLYTUS.

Follow, follow, chanting the heavenly Diana, daughter of Jove, under whose protection we are.

## ATTENDANTS.

O dread, dread, most revered goddess, offspring of Jove, hail, hail I pray thee, O Diana daughter of Latona, and Jove, by far the most beauteous of maidens, who inhabitest the courts of thy noble father in the great heaven, the house of Jove abounding in gold.

HIPP. Hail, I pray, O most beauteous, most beauteous of the maidens in Olympus, Diana ; O mistress, I offer to thee this wreathed chaplet from the pure mead, having arranged it where neither shepherd claims the right to feed his flocks nor steel hath ever yet come, but the bee traverses the pure meadow in the spring, and modesty tends it with dew from the river, for those to cull, as many as have nothing by teaching, but whoever in his nature has been allotted continence in all things alike ; but it is not allowed to the base. But, O beloved mistress, receive a band for thy golden hair from a pious hand. For this privilege belongs to me alone of mortals ; I both associate with thee and converse with thee in word, hearing a voice, but not beholding thy eyes. But may I close (lit. make the last turn in<sup>a</sup>) my life as I began it.

ATTEND. My lord,—for it is meet to call our masters gods ;—will you receive something from me, having counselled you well ?

\* This metaphor is taken from the Grecian race-course (*Stadion*.)

HIPP. Yes, most certainly ; for otherwise we shall not appear wise.

ATTEND. Knowest thou then what law is laid down for mortals ?

HIPP. I know not ; but concerning what dost thou question me ?

ATTEND. To abhor haughtiness, and that which is not pleasing to all.

HIPP. With reason indeed ; but who of mortals that is haughty is not burdensome ?

ATTEND. But in the affable there is a certain pleasing grace.

HIPP. Yes very much, and gain with little toil.

ATTEND. Do you expect that this same thing exists even in the gods ?

HIPP. Yes, if we mortals adopt the laws of the gods.

ATTEND. Why then dost thou not address the dread deity ?

HIPP. Whom ? be cautious lest thy mouth commit an error.

ATTEND. This one, who stands over thy gates, Venus.

HIPP. Being pure, I salute her from a distance.

ATTEND. Nevertheless she is dreaded and illustrious amongst mortals.

HIPP. Different gods and men are an object of regard to different persons.

ATTEND. Mayst thou be happy, having wisdom as much as thou needest.

HIPP. No deity pleases me that is worshipped by night.

ATTEND. My son, it is meet to use the honours of the gods.

HIPP. Proceed, attendants, and having passed into the

house give your attention to food ; a full table after hunting is a delightful thing ; and it is fitting that you should rub down the horses, that when I have been satiated with food, having yoked them under the chariot I may exercise them properly ; but I bid your Venus a long farewell.

ATTEND. But we,—for we must not imitate the young,—entertaining such thoughts as it becomes slaves to utter, offer up our prayers to thy shrines, O sovereign Venus. But it is meet that you should extend pardon, if any one speaks idle things of thee, bearing vehement feelings owing to youth ; appear not to hear these things ; for it must needs be that gods should be wiser than men.

## CHORUS.

A certain rock near the ocean is said to drip with water, sending forth from the precipices a flowing fountain drawn in pitchers, where I had a friend who moistened purple robes in the river's dew, and she used to lay them down upon the back of the warm sunny rock ; from whence a rumour first came to me that my mistress, worn out by a bed of sickness, keeps her person within the house, and that thin mantles shade her auburn head. And I hear that this is the third day that she keeps from her beauteous mouth the sacred form of the bruised fruits of Ceres, wishing to approach to the ill-fated goal of death <sup>b</sup>with her calamity undiscovered. You then assuredly, O damsel, are maddened, being possessed, whether by Pan or Hecate, or the dread Corybantes, or the mountain mother. But you are wasted away on ac-

<sup>b</sup> I have adopted the Scholiast's interpretation ἐπὶ ἀδήλῳ συμφορᾷ καὶ μὴ ἐμφαινομένῃ—More simply perhaps "from

secret suffering." From what follows the Chorus is not supposed to know the cause of Phædra's malady.

count of sacrifices which have not been offered, charged with impiety for offences touching the huntress Dictynna. For she roams both over the sea and beyond the land upon the eddies of the dewy brine of the ocean. \*Or does some passion indulged in the house in secrecy from your bed beguile your husband the ruler of the sons of Eretheus, the nobly born? Or has some seafaring man from a haven in Crete sailed to the harbour most hospitable to sailors, bringing tidings to the queen, and is she bound in spirit, keeping her bed from grief on account of calamities? But an evil unhappy perplexity is wont to dwell with the perverse temperament of women on account of the pangs of child-birth and folly. This feeling (lit. gale) once passed through my womb, but I cried to celestial Diana, propitious to women in labour, who presides over the bow, and ever much revered by me she goes in and out with the gods. But here is the aged nurse before the doors carrying her out of the apartments; but the gloomy cloud of her eyebrows is increased. My soul longs to learn what in the world it is, why the person of the queen has been marred so as to be changed in appearance.

## NURSE.

Ah sorrows of mortals and hateful afflictions! What am I to do to thee and what am I not to do? Thou hast this bright light, this firmament; and the couch of your sick bed is already without the house, for to come hither was thy every request; but quickly thou wilt hasten back again to thy chamber, for thou art soon disappointed, and delightest in nothing: nor doth the present please thee,

\* Some persons refer these lines to the jealousy of Theseus, but has entirely changed the others to that of Phædra. Monk favours the latter interpretation, but has entirely changed the reading.

but thou thinkest what is absent sweeter. It is easier to be sick than to heal; the one is simple, but to the other is attached both grief of soul and labour for the hands, but all life of man is full of pain, and there is no rest from toils; but whatever else is sweeter than life, darkness conceals, enveloping in clouds. We appear then passionately fond of this, because this glitters upon earth, owing to our inexperience of another life and the non-appearance of the things beneath the earth; but we are borne about by fabulous tales at random.

## PHÆDRA.

Support my body, raise my head; I am relaxed in the joints of my limbs, my friends. Take hold of my hands with their beauteous arms, attendants. It is oppressive to me to have a cap on my head. Take it away, spread my locks on my shoulders.

NUR. Take courage, my child, and do not with pain change thy body from side to side; but thou wilt bear the disease more easily with tranquillity and a noble spirit. But it is necessary for mortals to bear pain.

PHÆD. Alas! alas! would that I might draw for myself a draught of pure waters from a dewy fountain, and that I might repose reclining beneath poplar trees, and in a meadow covered with herbage.

NUR. O child, what art thou saying? do not give utterance to these things before the multitude, giving vent to words borne on by madness.

PHÆD. Escort me to a mountain; I will go to the wood and to the pines, where the hounds slaying wild beasts track their way, attacking dappled deer; by the gods, I long to hark on the hounds, and to hurl the



Thracian <sup>d</sup>lance close to my auburn hair, holding a barbed weapon in my hand.

NUR. Why in the world, my child, art thou disquieted at these things? What hast thou to do with hunting and exercise? And why dost thou long for the fountain springs? For there is at hand a slope abounding with water, adjoining to the battlements, whence you may have a draught.

PHÆD. O Diana, sovereign of the ocean lake, and of the gymnastic schools trampled by horses, would that I were in thy plains, breaking Venetian steeds.

NUR. What word is this that thou hast uttered again in thy frenzy? But now in truth having gone to a mountain thou wast proceeding to long for the chace, but now on the other hand thou art enamoured of steeds upon sands above water-mark (lit. not washed by the waves.) These things require much divination (to discover) who of the gods draws thee from the right course, and maddens thy soul, my child.

PHÆD. Ill-fated that I am, what have I done? whither have I been made to wander from sound judgment? I have been mad, I have fallen by the destruction of providence. Alas! alas! wretch that I am. Nurse, again cover my head; for I am ashamed at what has been said by me. Hide it; a tear drops from my eyes, and my countenance is turned to shame. For to come to one's right senses causes pain, but madness is an evil; but it is best to perish without a sense of evil.

NUR. I cover it; but when will death hide my body? Long life teacheth me many things. For it were fitting

<sup>d</sup> δρμηξ. A sapling, a young shoot, or tree—hence of things made of such young trees, as a goad for driving cattle, a lance. LIDDELL and SCOTT.

that mortals should unite in moderate attachments with each other, and not in the deepest marrow of the soul, but that the affections of the mind should be easy to be dissolved, so that we might repudiate them and draw them close. But that one soul should suffer pain for two is a grievous burden, even as I sorrow for Phædra here. But they say that exact attentions to the pursuits of life cause more disappointment than pleasure, and rather are at variance with soundness of mind. Thus I praise that which is in excess less than that which is too much in nought; and sages will coincide with me.

CHO. O aged woman, faithful nurse of the princess Phædra, we see these unhappy fortunes; but it is not clear to us what the disease is; but we could wish to enquire and hear it from thee.

NUR. I know it not by examining her; for she is not willing to tell it.

CHO. Nor even what was the cause of these calamities?

NUR. Thou art come to the same point; for she buries all these things in silence.

CHO. How she is sick and wasted away in person!

NUR. And how should she not be so, being without food for the third day?

CHO. Is it from bewilderment, or attempting to die?

NUR. To die; but she refrains from food with a view to depart from life.

CHO. Thou hast said what is wonderful, if these things satisfy her husband.

NUR. Nay, but she conceals her calamity, and says she is not sick.

CHO. But does he not guess it, when he looks on her countenance?

NUR. No, for he happens to be abroad from the land.

CHO. But dost thou not apply compulsion, endeavouring to learn by enquiry from her the affliction and bewilderment of her mind?

NUR. I have had recourse to every thing, and I have effected nought the more; nevertheless I will not even now relax from my zeal, that you too being present may bear witness to me of what disposition I am to my superiors when unhappy. Come, my beloved child, let us both forget our former language, and do you become more gentle, having relaxed your contracted brow and the way of your judgment; and I, having dismissed that wherein I before badly followed your (example), will proceed to other more advantageous words. And if indeed you are afflicted with any sufferings that may not be mentioned, here are women to help in treating the disease; but if your calamity may be divulged to men, tell it, that this circumstance may be pointed out to physicians. Well; why art thou silent? it were not fitting to keep silence, my child, but either to refute me, if I say aught not well, or to concede to arguments which have been well spoken. Say something; look hither; Oh! unhappy one that I am. O women, we take these pains in vain, and we are equally distant as before; for neither on the former occasion was she melted by words, and now she is not persuaded. But be assured of a truth (therefore thou art more self-willed than the sea) that, if thou shalt die, thou wilt be false to thy children, who will not have a share in the house of their ancestors; no, by the equestrian queen the Amazon, who gave birth to a lord for thy children, spuriously born but having a noble mind; thou knowest him well, Hippolytus.

PHÆD. Woe is me !

NUR. Doth this touch thee ?

PHÆD. Thou hast undone me, nurse, and again I beseech thee by the gods to be silent concerning this man.

NUR. Dost thou see ? Thou thinkest aright, but though thou thinkest so, thou art not willing to aid thy children and save thy life.

PHÆD. I love my children ; but I am storm-tossed in a different fortune.

NUR. Thou hast, my child, thy hands pure from blood ?

PHÆD. My hands indeed are pure, but my mind has some pollution.

NUR. Surely it is not from a calamity brought on you by your enemies ?

PHÆD. A friend, not willing it, destroys me not willing it.

NUR. Hath Theseus committed any sin against thee ?

PHÆD. May I not be discovered acting basely towards him !

NUR. What then is this fearful thing that urges thee to die ?

PHÆD. Suffer me to commit an error ; for I sin not against thee.

NUR. \*I shall not be beaten with my consent indeed, but it is in thy power that I shall be beaten.

PHÆD. What art thou doing ? dost thou force me, hanging on my hand ?

NUR. And I will never let go of thy knees.

\* Sensus est, ut videtur, "Vincar igitur si modò necesse est ut vincar, non volens, sed tuâ operâ

—ἐν δὲ σοὶ λέλ., sed penes te est ut vincar."—MONK.

PHÆD. O wretched woman, these misfortunes will be hurtful to you, if you shall hear them.

NUR. But what is a greater evil to me than to be deprived of thee?

PHÆD. 'Thou wilt perish; the circumstance however brings honour to me.

NUR. And then dost thou conceal what is upright, when I supplicate thee?

PHÆD. Yes, for we plan what is honourable after (doing) what is disgraceful.

NUR. Therefore you will appear more honoured in speaking it.

PHÆD. Depart, in the name of heaven, and let go my right hand.

NUR. No, certainly; since you do not grant me the boon, which it were fitting you should.

PHÆD. I will grant it; for I respect thy reverential feeling for my hand.

NUR. Now I will be silent; for the tale henceforward is thine.

PHÆD. O wretched mother, what a passion hast thou indulged!

NUR. That which she felt for the bull, my child, or what is this that thou sayest?

PHÆD. And thou, O wretched sister, wife of Bacchus.

NUR. My child, what ails thee? thou art reviling thy relations.

PHÆD. And I, the third ill-fated one, how I perish!

NUR. I am astonished in truth; whither will thy tale proceed?

PHÆD. From that time, not recently are we unfortunate.

<sup>†</sup> Monk attributes δλαί to the nurse.

NUR. I know nought the more what I desire to hear.

PHÆD. Alas! would that thou wouldst utter what I ought to have uttered!

NUR. I am not a prophetess, clearly to decide what is obscure.

PHÆD. What is it that men call love?

NUR. The same, my child, is most sweet and painful at the same time.

PHÆD. We may have experienced it to be the latter.

NUR. What sayst thou? art thou in love, my child, with any man?

PHÆD. Whoever is the son of the Amazon—

NUR. Dost thou speak of Hippolytus?

PHÆD. Thou hearest this from thyself, not from me.

NUR. Woe is me! what wilt thou say, my child; how thou hast undone me! Women, it is not to be borne, I will not endure to live; the day is hateful, I behold the light hateful to me. I will dash, I will cast away my body, having died I will depart from life. Farewell! I am no more. For the chaste, against their inclination, but nevertheless, are enamoured of the base. Venus then it seems is not a deity, but whatever else is greater than a deity, who hath destroyed Phædra and me, and the house.

CHO. Alas! thou hast listened to, alas! thou hast heard the princess uttering her wretched sufferings, too horrible to be heard. May I, for my part, perish, O dear one, before thou hast accomplished thine intentions. Ah me! alas! alas! O wretched one on account of these sorrows; O toils attendant upon mortals;

¶ The original construction, where *ὁδὸν* or some noun of distance was implied, in this pas-

sage, seems quite lost sight of.—  
LIDDELL and SCOTT.

thou art undone, thou hast shewn thy miseries to the light. Of what kind is the livelong day here that awaits thee? Some strange deed will come to pass to this house. But it is no longer doubtful whither the fortune of Venus is declining, O wretched child from Crete.

PHÆD. Ye women of Træzen, who inhabit this remotest vestibule of the country of Pelops, already upon other occasions in the long space of the night I have considered in what way the life of mortals is marred; and they appear to me to fare worse than they need, not from their natural disposition, for to think aright belongs to many, but this matter must be viewed in this way; we are assured of and know what is good, but we do not work it out, some indeed from inactivity, and others having preferred some other pleasure before honour; but there are many pleasures in life, long conversations and idleness, a pleasing mischief, and modesty. And this is of two kinds; the one not injurious, but the other a burden to families. But if the occasion of each were clearly defined, there would not be two things having the same name. Since then I happen to have known these things beforehand, there is no charm by which I was likely to forget them, so as to fall into the opposite state of mind. But I will also describe to you the path of my judgment; after Love wounded me I considered by what means I might best bear up against him. On this then I began to bury in silence and conceal this disease. For nothing ought to be trusted to the tongue, which knows how to school other men's thoughts, but itself is wont to acquire very many mischiefs from itself. But secondly, I determined to bear my folly well, overcoming it by continence. But in the third place, when I was not able to conquer Venus

by these means, it appeared best to me to die ; no one will gainsay my plans. For may it be my lot neither to escape notice when I do what is honourable, nor to have many witnesses when I do what is disgraceful. But I know the act and the disease to be infamous, and in addition to these things I was well aware that I was a woman, a thing loathed by all. May she perish all miserably, whoever first began to bring disgrace on her bed with other men than her husband, (lit. foreign men). But this evil began to arise to females from noble houses. For whenever what is base appears right to the virtuous, most assuredly it will appear to be honourable to the bad. But I even hate those who are chaste in word, but who secretly possess boldness which is not seemly. And how even do these, O sovereign Venus, born from the sea, look into the face of their husbands, nor shudder at darkness their accomplice, and the covered recesses of the house, lest they should at any time utter a voice ? For this very circumstance causes my death, my friends, that I may be never discovered to have disgraced my husband, nor the children whom I gave birth to ; but free in spirit, flourishing in boldness of speech, may they dwell in the city of illustrious Athens, enjoying fair fame as far as their mother is concerned. For it enslaves a man, even if he be bold-hearted, when he is privy to a mother's or a father's crimes. But they say that this alone vies in duration with life, an upright and virtuous judgment, to whom it is present. But time is wont to shew those of mortals who are base, whenever it may happen, having set before them a mirror as before a youthful maiden ; amongst whom may I never be seen !

CHO. Alas ! alas ! how chastity is in all cases honourable, and bears off good repute amongst mortals.



NUR. O my mistress, thy calamity in truth but just now caused me on the sudden dreadful alarm; but now I perceive that I am wrong; and amongst mortals somehow second thoughts are wiser. For thou hast not suffered any thing out of the way nor beyond calculation; but the wrath of a goddess has lighted upon thee. You love; what wonder is that? (you do so) in company with many of mortals. And then on account of love will you lose your life? It is not then for the advantage of those who love their neighbours, nor for those who will do so, if they must from duty die; for Venus is a thing not to be borne, if she rush on with vehemence; who imperceptibly pursues him who yields, but whomsoever she finds out of the usual course and entertaining proud thoughts, having seized him she is wont (how think you?) to outrage him. But Venus roams through the sky, and she is in the surge of the sea, and all things are sprung from her; it is she who sows and gives desire, of which we all on earth are the offspring. As many then as possess the writings of the ancients, and are themselves conversant with the muses, know indeed how Jove was once enamoured of the wedlock of Semele, and they know how the beautifully shining Aurora of yore carried up Cephalus amongst the gods on account of love; but nevertheless they dwell in heaven, and fly not the presence of the gods, but they acquiesce, I ween, being overcome by calamity. But wilt thou not submit? it were fitting then that thy father should have begat thee on fixed conditions, and with other gods as thy lords, if thou wilt not acquiesce in these laws. How many do you think, who are entirely in a right state of mind, (in their right senses,) when they see their bed polluted, pretend not to see it? And how many fathers aid in procuring

the object of affection for children who have gone astray? For this principle exists amongst those of mortals who are wise, that what is dishonourable should be unobserved. Nor were it fitting that mortals should examine life too closely; for neither would men do well to form with exactness the roof by which a house is covered in; but having fallen into a fortune, such as you have, how do you think you could escape (lit. by swimming)? But if you have favourable circumstances more in number than adverse ones, since you are a human being, you will fare exceedingly well. But, O my beloved child, cease from an evil mind, and cease to be arrogant; for this is nothing else but arrogance, to wish to be superior to the gods; but submit to love; a deity hath willed these things. But being afflicted, by some means bring thy disease to a good termination. But there are incantations and words that charm; some remedy shall appear for this disease. Assuredly then men will make the discovery but too late, unless we women shall invent remedies.

CHO. Phædra, she indeed says what is more profitable for the present calamity, but I approve of you. But this approbation is more unpleasant than her advice, and more painful for you to hear.

PHÆD. It is this which destroys well-inhabited cities of men and houses, viz. arguments that are too specious. For it is not at all right to utter what is pleasing to the ears, but that from which a person will have fair repute.

NUR. Why do you speak haughtily? You have no need of specious language, but the man. You must decide as soon as possible on those who speak out the true tale concerning you. For if your life were not depend-

ing on such accidents as these, and <sup>h</sup>if you had not been a chaste woman; I should never have urged you on hither to gratify your passion and your pleasure; but now it is a great point of contention to save your life, and this is not liable to envy.

PHÆD. O thou who hast spoken fearful words, wilt thou not shut thy mouth, and not again give utterance to most disgraceful language?

NUR. Disgraceful, but these things are better for thee than what is honourable. But the deed is better, if indeed it will preserve thee, than the name, by which thou wilt perish, being overweening.

PHÆD. And do not in heaven's name proceed beyond this, for you speak well, but what is disgraceful, since I am well subdued to love in my soul; but if you speciously describe what is disgraceful, I shall be destroyed on that which I now fly from.

NUR. If indeed you are resolved on it, it were fitting that you should not go astray; <sup>1</sup>but if then (you are in error), be persuaded by me, for that is the second best thing to do, (lit. the gratification is second). I have in the house potions which are able to charm love, and they have lately come within my knowledge, which will heal thee from this disease, neither on disgraceful terms nor to the injury of thy mind, if thou dost not become a coward. But it is necessary that you should obtain some token from the object of your affections, or some message, or some part of his robes, and unite one affection from two persons.

<sup>h</sup> Supply *εἰ μή* from the preceding line.

<sup>1</sup> "Si tamen in peccato, hoc

est, in amore, reverâ implicitas, obsequere mihi."—MONK.

PHÆD. But is the remedy to be applied by anointing, or to be drunk ?

NUR. I know not ; be anxious to receive succour, not to acquire knowledge, my child.

PHÆD. I fear lest you should appear too clever for me.

NUR. I know that you would fear any thing ; but what do you dread ?

PHÆD. Lest you should disclose any of these things to the son of Theseus.

NUR. Let this alone, my child ; I will dispose these things properly. Only mayst thou be my accomplice, O sovereign Venus, sprung from the sea. But it will be enough to tell my friends within the rest of my purpose.

CHO. Love, Love, who sheddest desire from the eyes, bringing sweet gratification upon the souls (of those) on whom thou mayst make war, never mayst thou appear to me accompanied with mischief, nor mayst thou come out of due proportion. For neither is the shaft of fire, nor of the stars, more powerful than that of Venus, which Love, the son of Jove, hurls from his hands. In vain, in vain on the banks of the Alpheus, and at the Pythian secret recesses of Phœbus does the land of Greece multiply the slaughter of oxen ; but we do not worship Love, the sovereign of men, who keeps the key of the sweetest chambers of Aphrodite, who destroys and proceeds to inflict all kinds of calamities on mortals, whenever he approaches. The maiden in Œchalia, unyoked to the marriage bed, without a husband before, and unwedded, Venus gave in marriage to the son of Alcmena, having separated from her home by rowing, like some frantic fury of Hades, with blood, with smoke, and murderous bridals ; O wretched one on account of thy bridals.

O sacred wall of Thebes, O fountain of Dirce, ye can declare together in what a manner Venus approaches. For she lulled to rest the mother of Bacchus, born of Jove, with the blazing thunder-bolt, who had wedded a deadly fate. For fearful in all respects she breathes on (her victims), and hovers about like some bee.

PHÆD. Be silent, women; we are undone.

CHO. But what dreadful event is there, Phædra, in thy house?

PHÆD. Refrain; let me hear the voice of those within.

CHO. I am silent; this mischief however is a prelude.

PHÆD. Ah me! alas! alas! wretched that I am for my sufferings.

CHO. What cry are you uttering? what language are you proclaiming aloud? Tell me what report terrifies you, O lady, rushing upon your mind?

PHÆD. We are undone. Having stationed yourselves at these gates, listen what a din is falling upon the house.

CHO. Thou art near the bars; the rumour sent from the apartments falls under thy cognizance. But tell me, tell me, what misfortune in the world has arrived.

PHÆD. Hippolytus, the son of the warlike Amazon, is shouting aloud, uttering fearful reproaches against the attendant.

CHO. I hear a sound, but I cannot clearly declare where it is. The cry came, came to thee, through the gates.

PHÆD. Well, then, in plain terms he is calling her the match-maker of mischief, the betrayer of her lord's bed.

CHO. Woe is me on account of misfortunes. Thou hast been betrayed, O dear one. What shall I seek for in thy behalf? What was hidden, then, is brought to light, and thou art utterly ruined.

PHÆD. Alas! alas!

CHO. Betrayed by thy friends.

PHÆD. She hath undone me, having mentioned my calamities, from a friendly feeling, but not honourably applying a remedy to the disease.

CHO. How, then? What wilt thou do, O thou who hast suffered perplexing sorrows?

PHÆD. I know not, except one thing. To die as soon as possible is the only remedy for the present sufferings.

HIPP. O mother earth, and expanse (surveyed by) the sun, of what kind of language have I heard the sound, not to be divulged!

NUR. Be silent, my son, before any one hears thy cry.

HIPP. It is not possible that I should be silent, having heard fearful things.

NUR. Yea, I beseech thee, by thy right hand with its fair arm.

HIPP. Do not bring nigh thy hand, nor touch my robes.

NUR. Oh! I beseech thee by thy knees, by no means undo me.

HIPP. But why, if indeed, as thou assertest, thou hast said no harm?

NUR. This tale, my son, is by no means to be divulged, (lit. common).

HIPP. I tell thee, it is better to utter what is honourable before many.

NUR. My child, do not by any means dishonour thy oaths.

HIPP. My tongue hath sworn, but my mind is free from the oath.

NUR. My son, what wilt thou do? Wilt thou destroy thy friends?

HIPP. I loathe (the name); no unjust person is a friend to me.

NUR. Pardon me; it is reasonable that human beings should err, my son.

HIPP. O Jove, why then hast thou brought women to the light of the sun, a <sup>k</sup>base mischief to men? For if thou desiredst to generate a race of mortals, it was not meet to procure this from women; but that mortals having placed an equivalent in thy shrines, either gold or iron, or a weight of brass, should purchase the seed of children, each for the price of its worth; but that they should dwell in houses free, without females. But now, in the first place, when we are about to marry a mischief into our family, we <sup>l</sup>exhaust the wealth of our houses. But in this it is plain that a woman is a great evil; for her father that generated her and bred her up is wont to send her from his home, having added a dowry, that he may be quit of an evil: but he, on the other hand, having received a deadly calamity into his house, is delighted, placing beautiful ornaments on a most vile statue, and decks her out at much pains with robes, unhappy wretch, having unwittingly withdrawn the wealth of his house. But it involves a necessity, so that having contracted affinity with noble kinsmen, he

<sup>k</sup> κέβδηλος. Adulterated, spurious, base; primarily applied to metals. From κέβδος, dross, alloy.

<sup>l</sup> Monk reads ἐκθύομεν, "we utterly destroy."

reserves for himself a bitter marriage; or having obtained a good marriage, but unprofitable brothers-in-law, he weighs down misery by advantage. But it (sits) most easily upon him who has one that is nought; but a wife is fixed in his house useless from her simplicity. But I hate a clever woman; for may there not be in my house, at all events, a wife that has more sense than is befitting a woman? For Venus produces wickedness in the clever to a greater extent; but a woman destitute of resources is wont to be free from folly from the smallness of her wit. And it were fitting that an attendant should have no intercourse with a woman, but that we should place with them mute monsters of (selected from) wild beasts, in which case they would be able neither to address any one, nor to receive a communication back from them. But now evil women within frame evil counsels, and their attendants convey them without. As even you, O accursed being, have come (to effect) a commerce with my father's bed, not to be touched by me; which deeds I will wash away with living streams, swilling them into my ears. And how should I not be base, who not even having heard such things, seem to be pure? But be well assured, my religious feeling saves thee, O woman. For if I had not been caught by oaths of the gods off my guard, I would not have refrained so as not to declare this to my father. But now I will depart from the house as long as Theseus shall be abroad from the land, but will keep my mouth in silence. But having returned with my father's footstep, I shall see how you will look on him, both thou and thy mistress; and having tasted thy audacity, I shall know it. May ye go to destruction. But I shall never be satiated with hatred for women, not



even if any one asserts that I am always mentioning it; for somehow they too, then, are always base. Either then let some one teach them to be chaste, or suffer me too always to trample upon them.

CHO. O wretched destinies of women (involved in) evil fortunes! Having been overthrown, what artifices have we now, or arguments, to loose a knotty point?

PHÆD. We have met with justice, O earth and light! In what possible way shall I escape from misfortune? And how shall I conceal my suffering, my friends? Who of the gods will appear as my defender, or who of mortals as a coadjutor or accomplice in unjust deeds? For the calamity of <sup>m</sup>life that is present with us comes difficult to escape from. The most ill-fated of women am I.

CHO. Alas! alas! All is over, the artifice of thy attendant has not succeeded, O queen, but has turned out ill.

PHÆD. O basest of women and destroyer of thy friends, what hast thou done to me! May Jove, my forefather, destroy thee root and branch, having wounded thee with lightning. Did I not tell thee (did I not take thought for thy mind) to be silent on the points for which I am now disgraced? But thou didst not refrain thyself; therefore no more shall we die with fair fame. But I have need, at length, of new plans. For he having been exasperated (lit. whetted) in his soul with rage, will declare against me thy transgressions to his father, and will fill the whole earth with most disgraceful tales. Mayst thou perish, both thou

<sup>m</sup> I have followed the interpretation of the Scholiast; Monk is of opinion that βίον depends

on the verbal adjective δυσχεπέ-  
ρατον.

and whosoever is anxious to confer favours on friends against their inclination in what is not honourable.

NUR. O my mistress, you have it in your power to reproach my faults ; for that which galls thee overcomes thy discrimination ; but I too have wherewith to answer these things, if you will receive it. I nursed you, and am kindly disposed to you ; but in seeking remedies for your disease I found not what I wished. But if I had succeeded, I should have been amongst those who are exceedingly clever ; for according to results we possess our wisdom.

PHÆD. What are these things just and sufficient for me, that after you have wounded me you should then concede to my arguments ?

NUR. We make long speeches ; I was not discreet ; but it is possible that you should be saved even after this, my child.

PHÆD. Desist from speaking ; for on the former occasion you did not give me honourable advice, and took in hand mischief. But depart from my sight, and take thought for thyself ; for I will dispose of my own case properly. But do ye, noble maidens of Trœzen, extend this much to me at my request ; conceal in silence what ye have heard here.

CHO. I swear by dread Diana, daughter of Jove, that I will never disclose to light any of thy misfortunes.

PHÆD. Thou hast spoken well. But by searching out I have one certain invention for this calamity, so as to give to my children a life with honour, and to derive advantage myself in reference to what has now befallen me. For I will never disgrace my Cretan family, nor come into the presence of Theseus after disgraceful actions for the sake of a single life.

CHO. Art thou intending then to perpetrate some incurable evil?

PHÆD. To die; but in what manner, that I will consider.

CHO. Speak words of good omen.

PHÆD. And do thou give me good reproof. But I will gratify Venus, who is my destroyer, having departed from life on this day; and I will be overcome by bitter love. But by my death I will be a source of calamity even to the other party, that he may learn not to be haughty in consequence of my sufferings; but having partaken of this affliction in common with me, he shall learn to be discreet.

CHO. Would that I were beneath precipitous hiding places, where Providence might make me a feathered bird amongst the winged flocks. And that I might be borne to the ocean-wave of the Adriatic coast and the water of Eridanus, where the thrice-wretched maidens distil the amber-beaming brightness of tears into the purple surge of their father, from pity to Phaeton. And would that I might accomplish my journey to the coast of the Hesperides, set with fruit-trees, who are gifted with song, where he who rules over the purple lake no farther grants a course to sailors, reaching the mysterious boundary of heaven, which Atlas supports, and immortal fountains are poured forth near the chambers of the courts of Jove, where a celestial land, dispensing bliss, multiplies happiness for the gods. O white-winged Cretan bark, which wafted my queen over the ocean-wave of the brine, roaring on the sea, from a happy home to the enjoyment of a most inauspicious wedlock. For it winged its way to illustrious Athens under an evil omen from both sides, or (at all events) from the land of

Crete, and they bound the twisted extremities of the cables on the shores of Munychus, and disembarked on the main land. Wherefore she has been broken down in soul with a fierce disease of unholy loves by Aphrodite; and being "overwhelmed by grievous suffering, she will fasten a suspended noose from her bridal chamber, fitting it close round her white neck, having felt ashamed of her hateful destiny, and choosing instead of it a glorious reputation, and driving away from her soul painful love.

## MESSENGER.

Ho there! Ho there! Run to the rescue all ye who are near the house. Our mistress, the wife of Theseus, is suffering strangulation.

CHO. Alas! alas! all is over; the royal lady is no more then, being fastened in a suspended noose.

MESS. Will ye not hasten? will not any one bring a two-edged sword, with which we may loose this knot from her throat?

SEMICH. 1. My friends, what are we to do? is it your opinion that we should enter the house, and set free the queen from the tight-drawn noose?

SEMICH. 2. But why should we? are there not at hand youthful attendants? To play the busy-body is not done with safety to life.

MESS. Raise up the ill-fated corpse, having laid it out. This is a bitter housekeeping for my master.

CHO. The unhappy lady is dead, as I hear. For already indeed they are laying her out as a corpse.

## THESEUS.

Women, know ye what means this clamour in the house? A mournful cry of the attendants has

<sup>a</sup> ὑπέραντλος, strictly of a ship quite full of water, water-logged.

reached me. For the family does not deign to salute me in a friendly manner as an ambassador from the oracle, having thrown open the gates. Is it possible that the old age of Pittheus has met with any thing strange? His life, indeed, is already advanced, but nevertheless he would yet leave this house to my grief.

CHO. This misfortune, be sure, has no reference to the aged, O Theseus; the young by their death will cause thee sorrow.

THES. Woe is me! is life stripped from any of my children?

CHO. They are alive, their mother being dead, to thy exceeding grief.

THES. What sayest thou? is my wife dead? by what accident?

CHO. She fastened to herself the suspended noose of a halter.

THES. Having been chilled with sorrow, or from what calamity?

CHO. Thus much we know; for I too am just arrived at the house, O Theseus, as a mourner in thy evils.

THES. Alas! alas! why then have I had my head crowned with wreathed leaves, being an ill-fated ambassador from the oracle? Undo the bars of the vestibule, attendants, loose the fastenings, that I may see the bitter sight of my wife, who by her death has undone me.

CHO. Alas! alas! unhappy one, for thy piteous evils; thou hast suffered, thou hast wrought such a deed as to confound this house. Alas! alas! for thy daring, O thou who hast died by violence and an unholy fate, by a fall inflicted by thy wretched hand. Who then is it, O ill-fated one, that casts thy life into darkness?

THES. Woe is me for the troubles which I, miserable man, have endured—the most long-lasting of my misfortunes. O Fortune, how heavy thou hast pressed upon me and my house—a stain inexplicable from some avenging fiend. The destruction therefore of my life makes life not to be endured; but, O wretched man that I am, I behold a sea of troubles so great that I can never again swim out of it, nor pass beyond the wave of this calamity. Unhappy man that I am, giving utterance to what language, giving what account of thy ill-starred fate, O my wife, can I hit the truth? For like some bird thou hast vanished out of my hands, having rushed with a violent bound into the mansions of Hades, to my sorrow. But from some distant source I am receiving back the vengeance of the gods for my crimes, on account of some former one.

CHO. Not upon thee alone, O king, have these misfortunes come, but in conjunction with many others thou hast lost a virtuous wife.

THES. I wish to dwell in the gloom beneath the earth, the gloom beneath earth, having died, wretched that I am, in darkness, now that I am deprived of thy sweetest converse; for thou hast rather destroyed me than perished thyself. From whom then am I to hear whence this deadly fate entered thy heart, O my wife? Will any one tell me what has been done, or does my royal house afford shelter to the multitude of my attendants to no purpose! Woe is me! wretched that I am on thy account, what sorrow of my house have I seen, not to be endured nor to be described. But I am undone; my house is desolate, and my children are orphans.

CHO. Thou hast left us, thou hast left us, O dear one of women and most excellent of all, as many as the

light of the sun looks upon and the bright moon by night. Unhappy man, what a calamity does thy house possess! My eyelids being overspread with tears are bedewed at thy destiny, but long since I shudder at the calamity that will follow upon this.

THES. Ha! ha! what then in the world means this tablet suspended from her dear hand? does it mean to indicate something fresh? What has the ill-fated one written to me her behests asking a boon concerning her bed and her children? Be of good courage, O wretched one; for the woman exists not who shall enter the bed and house of Theseus. And in truth the impression of the rim of the seal wrought in gold, belonging to her that is no more, appeals to my love (lit. fawns upon me). Come, having unfolded the enclosure of the seal, let me see what this tablet means to disclose to me.

CHO. Alas! alas! again a deity is bringing upon us this new evil in succession. °To me the lot of life will be insufferable on account of what has been brought to pass. For I say that the house of my sovereign, alas! alas! is undone, is no more. O Fortune, if by any means it is possible, do not overthrow the house. But hear me at my request; for from a certain quarter, like a prophet, I behold an omen of evil.

THES. Woe is me! of what a nature is this other evil in addition to evil, not to be endured nor to be mentioned. O unhappy man that I am!

CHO. What is the matter, tell me, if I have any interest in the tale.

° I have here adopted Monk's reading, as that of Dindorf presents insuperable difficulties.

The construction is, ἐν ἃν ἐμοὶ ἀβλαβὸς τύχα βίου, ὥστε τυχεῖν αὐτῆς.

THES. The tablet declares, declares deeds not to be forgotten. In what way am I to fly from the weight of my evils? For I perish with utter destruction. What kind, what kind of a complaint have I seen declared in the writing, unhappy man!

CHO. Alas! alas! thou disclorest a word which is the author of evils.

THES. I will no longer restrain this in the gates of my mouth which has difficulty in passing my lips, a deadly, deadly evil, O my country, my country! Hippolytus has dared to touch my bed with violence, having treated with contempt the awful eye of Jove. But, O father Neptune, of the three curses which you once promised me, destroy my son with one of these, and let him not escape this day, if indeed you have bestowed upon me real curses.

CHO. My lord, in the name of Heaven recal these curses again; for thou wilt know hereafter that thou hast committed an error. Be persuaded by me.

THES. It is not possible. And besides, I will drive him out from this land, and he shall be instantly smitten with one of two destinies; for either Neptune shall send him dead to the mansions of Hades, shewing respect to my curses, or having been banished from this land he shall drain to the dregs a life of sorrow, wandering over a foreign land.

CHO. And in truth here thy son himself is opportunely present, Hippolytus; but having remitted somewhat of thy evil wrath, O sovereign Theseus, deliberate upon what is best for thy house.

HIPP. Having heard thy cry I have come with haste, my father; nevertheless I know not the case for which thou art lamenting, but I could wish to hear it from



thee. Ha! what is the matter? I see thy wife, O my father, a corpse; this is worthy of the greatest astonishment; whom I left but now, who was looking on this light no long time since. What has happened to her? By what means is she dead? Father, I wish to inquire from thee. Dost thou hold thy peace? But there is no need of silence in misfortunes. For the heart that longs to hear all things is found to be curious (lit. greedy) even in misfortunes. It is not, however, right, my father, to hide thy calamities from those who are friends, and even more than friends.

THES. O men, who foolishly commit many errors, why then do ye teach innumerable arts, and contrive and discover all things, but one thing ye know not nor have ye yet hunted it out, (viz.) to teach wisdom to those who have no sense?

HIPP. Thou hast spoken of a skilful sophist, whoever he be, that is able to compel those who have no sense to think aright. But I fear lest thy tongue should run to excess from misfortunes, for thou art not making subtle disquisitions on a fitting occasion, my father.

THES. Alas! it were fitting that there should be laid down for mortals some sure means to prove friends and to discriminate intentions, to shew who is a true friend and who is not; and that all men should have two voices, the one a true one, but the other as the case may be, in which case the one that entertains unjust thoughts would be detected by the upright one, and we should not be deceived.

HIPP. What, has any of my friends calumniated me to thy ear, and do I suffer who am not at all guilty? In truth I am astonished, for thy insensate words, wandering from reason, scare me.

THEB. Alas, for the mind of man ! to what point will it proceed ? what boundary will there be to its daring and audacity ? For if the pile shall be constantly increased during the life of a man, and the succeeding one shall be villainous so as to exceed his predecessor, it will be necessary for the gods to add another earth to this earth, which shall contain those who are unjust and base by nature. But look upon this man, who being born from me has dishonoured my bed, and is clearly proved by her that is dead to be most vile. But shew thy countenance to thy father here face to face, since thou hast proceeded to defilement. Dost thou then associate with the gods, as being a man out of the common ? Art thou chaste, and pure from crimes ? I will not believe thy vaunts, having attributed to the gods the ignorance of discerning wrongly. Henceforth then boast, and living on inanimate food play the hypocrite with bread, and revel, acknowledging Orpheus as thy lord, paying deference to the smoke of much learning ; since thou hast been detected. But I warn all to avoid such as these ; for they hunt about with vaunting words, whilst contriving deeds of shame. She here is dead ; dost thou think that this will save thee ? by this thou art caught most firmly, O thou basest of men ! For what oaths, what affirmations can be stronger than hers, so that you should be acquitted of the charge ? You will assert that she hates you, and that what is of spurious birth is naturally hostile to the legitimate ; you say then that she is but a bad merchant of life, if from hatred to thee she has lost what is most dear to her. But (you will say) that folly does not exist in men, but is implanted by nature in women ; I know young men who are not at all less likely to fall than women, when

Venus troubles the mind in the vigour of youth ; but manhood being attached to these gives them aid. Now therefore, why do I thus contend with thy arguments, when the corpse is before me, a most clear witness? Begone from this land with all speed as an exile, and neither approach Athens founded by the gods nor the boundaries of the land of which my spear is lord. For if I shall be foiled by thee after having suffered these wrongs, the Isthmian Sinis shall not attest that I slew him in times of old, but that I vainly boast, nor shall the Scironian rocks that skirt the sea affirm that I am a terror to evil-doers.

CHO. I know not how I can say that any one of mortals is prosperous, for the first state of things has been reversed back again.

HIPP. O my father, the fury and sternness of your mind is fearful ; this conduct however, though it admits of specious words, is not honourable, in case one should unravel it. But I am ineloquent to speak before a multitude, but more skilled (to speak) before my equals and a few. But this too has a kind of proportion ; for those who are awkward before the clever are more eloquent in speaking before the multitude. But nevertheless there is a necessity that I should give loose to my tongue, since calamity has overtaken me. But I will first commence my speech (on that point) by which you first attacked me with the intention of destroying me, and a man who could not contradict you. Do you behold this light and earth? In these there is not a man who has been born more chaste than myself, not even though you should deny it. For in the first place I know how to reverence the gods, and to mix with friends who do not attempt to commit wrong, but who have a sense of

shame neither to seek for base favours, nor in turn to be subservient for disgraceful purposes to their associates; not one who makes a laughing-stock of his comrades, my father, but the same to my friends when not present, and when I am near them. But unpolluted by the touch of one thing, in which you think you have now detected me; for up to this day my body is pure from the marriage-bed. I know not this act, except by hearing of it from description and seeing it in painting; for neither am I anxious to see these, having a maiden soul. And yet perchance my chastity does not convince thee. It is necessary then that you should shew by what means I was ruined. Was it that her person carried off the prize of beauty from all women? Or did I expect that I should dwell in your house, having acquired a marriage that brought wealth with it? Certainly then I was silly, altogether out of my senses. But (you will say) that sovereignty is a sweet thing to the chaste; by no means, unless monarchy is wont to destroy the senses of those mortals to whom it is pleasing. But I could wish to be the first conqueror in the Hellenic games, but in a secondary position in the state ever to be prosperous, with the most excellent men for my friends. <sup>P</sup>For it is both in one's power to act (as one pleases) and the absence of danger confers a gratification superior to sovereign power. One of my topics has not been mentioned, but thou hast the rest; for if I had had a witness of such a nature as I am, and I had pleaded my cause whilst she was alive, thou wouldst have seen the base by their deeds, from examining them. But now I swear to thee by Jove, who protects oaths, and the surface of the earth,

<sup>P</sup> The common and more intelligible reading is *πράσσειν γὰρ ἐὶ πράσσει*.

that I never touched thy marriage-bed, nor that I could have wished it, nor have conceived the thought. Otherwise of a surety may I perish inglorious and without a name, without a city, without a home, roaming as an exile over the earth, and may neither the sea nor the earth receive my flesh when I am dead, if I am a base man by nature. But whether she, through fear, has destroyed her life, I know not; for it is not lawful for me to speak further. She played the chaste though she had no chastity, and I, though I have it, have not rightly brought it forward.

CHO. Thou hast spoken a sufficient refutation of the charge, having tendered the oaths of the gods, no small ground of belief.

THES. Was not this man then born an enchanter, or a magician, who trusts that he will conquer my soul by his mildness of temper, after he has dishonoured his father.

HIPP. And I am greatly astonished at this decision of thine, my father; for if thou hadst been my son, and I thy father, I would have put thee to death, and not punished thee with exile, if thou hadst thought fit to touch my wife.

THES. Thou hast spoken this as the case deserves; thou shalt not thus die, as thou hast laid down this law for thyself; for a quick death is most light to a miserable man. But, an exile from the land of thy fathers, thou shalt drain to the dregs a life of sorrow, wandering over a foreign country; for that is the wages for an impious man.

HIPP. Woe is me! what wilt thou do? wilt thou not even admit in my case time that discloses all things, but wilt thou drive me from the land?

THES. Yes, beyond the ocean and the boundaries of Atlas, if by any means I could, so much do I detest thy person (lit. head).

HIPP. Wilt thou drive me from the land uncondemned, having tested neither oath, nor proof, nor prophetic voices of soothsayers?

THES. This tablet, which admits not appeal to lots, brings trustworthy accusations against thee; but to the birds that fly over head I bid a long farewell.

HIPP. O ye gods, why then do I not loose my mouth, since I am destroyed by you, whom I reverence? No, certainly; on all considerations I should not persuade those whom I ought to persuade, and I should confound the oaths in vain which I have sworn.

THES. Woe is me! how thy arrogance kills me! wilt thou not go with all speed beyond the land of thy fathers?

HIPP. Whither then shall I wretched betake myself? Into the house of what host shall I enter, being banished upon this charge?

THES. Whoever delights in receiving as guests corrupters of women and partners in mischief?

HIPP. Alas! alas! this goes to the liver and is nigh to tears, if indeed I appear to be base, and am thought so by thee.

THES. Then it was fitting that you should lament and judge beforehand, when you dared to outrage your father's wife.

HIPP. O palace, would that you could utter a voice for me, and bear witness whether I am a vile man by nature!

THES. Dost thou fly to mute witnesses? This circumstance, though it speaks not, clearly proves thee to be base.

HIPP. Alas! would that it were possible that I should

see myself standing face to face, in which case I should have wept for the sorrows that we suffer.

THES. Thou hast practised much more to shew respect to thyself than to treat thy parents with piety, being just.

HIPP. O my ill-fated mother! O bitter birth! May no one of my friends ever be illegitimate.

THES. Will ye not drag him away, attendants? Do ye not hear me long since commanding him to go into exile?

HIPP. To his cost then will any one of them touch me; but do you yourself, if you have the heart, thrust me out of the land.

THES. I will do this, unless you shall obey my words; for no compunction steals upon me for your banishment.

HIPP. It is resolved, as it seems; O wretched man that I am! How I am aware of these things, but know not how I can divulge them! O daughter of Latona, most dear to me of the deities, who sittest together with me, who huntest with me, we shall be banished henceforth from illustrious Athens. But farewell, O my country and land of Erectheus! O plain of Trœzen, how many happy spots hast thou to spend youth in, farewell! for I address thee, beholding thee for the last time. Come, O youths, my equals in age of this land, salute me and escort me from the land, since ye will never see another man more chaste, even if these things seem not so to my father.

CHO. Assuredly anxiety about the gods, whenever it comes upon my mind, to a great extent removes my sorrows; <sup>a</sup>and when I fancy that I have reached some knowledge of them, I am left behind, looking upon their

<sup>a</sup> Lit., "when I conceal some knowledge in expectation."

fortunes and their deeds; for different circumstances come in turns from different quarters, and life changes about to men ever subject to wanderings. Would that fate would grant me this from heaven at my prayer, a fortune with wealth, and a mind not harassed with sorrows; and may I have a judgment neither too exact, nor on the other hand, debased (lit. stamped amiss); but ever changing my pliant disposition with the morrow, may I prosper during life. For no longer have I a mind untroubled, but I see things contrary to expectation, since we have seen the brightest star of the Grecian Minerva, we have seen him hastening to a foreign land, from his father's wrath. Ye sands of the shore near the city and mountain forest, where with swift-footed hounds he used to slaughter wild beasts, in attendance on the revered Dictynna, no more shalt thou ascend the car drawn by a pair of Venetian steeds, checking with thy foot the trained horses<sup>r</sup> in the course round Limna. But the wakeful song of the strings beneath the frame of the lyre shall cease in the house of thy fathers; and the retreats of the daughter of Latona in the deep verdure shall be without garlands; and by thy banishment rivalry for thy bridal bed is lost to our maidens. But I will pass in tears an unhappy life for thy evil fortune. O wretched mother, in vain didst thou give him birth! Alas! I am enraged with the gods. Alas! alas! ye united graces, why do ye send the unhappy man from this house out of his native land, who is in no respect guilty of crime? And in truth I see here an attendant of Hippolytus with gloomy brow, rushing with haste to the house.

<sup>r</sup> Supply *kard*.



## EXANGELUS.

HAVING gone to what part of this land shall I find king Theseus, O women? If ye know, declare it to me; is he within these buildings?

CHO. This is he that is advancing out of the house.

EXAN. Theseus, I bear a tale worthy of solicitude to thee and the citizens who dwell in the city of the Athenians and the boundaries of the land of Trœzen.

THES. But what is it? hath any new calamity befallen the two cities neighbouring to each other?

EXAN. Hippolytus is no more,—to tell my tale at once; nevertheless he sees the light, depending on a slight turn of the scale.

THES. By whom? was any one at feud with him, whose wife he dishonoured by force, as he did his father's?

EXAN. His own chariot destroyed him, and the curses of thy mouth, which thou didst utter in imprecation to thy father the sovereign of the ocean.

THES. O ye gods and Neptune, how truly then thou wast my father, since thou hast heard my curses! And in what way did he perish, tell me? In what manner did the stroke of justice strike him that dishonoured me?

EXAN. We, indeed, near the shore that receives the waves, were combing the manes of the horses with curycombs, weeping; for a certain messenger came with the tidings that Hippolytus would no more ply his foot in this land, having a wretched exile inflicted by thee. But he himself came bearing the same tearful complaint to us upon the shore; and an innumerable assemblage of friends of the same age proceeded with him, following his steps. But at length, in course of time, when he

\* *ροπτήρον*, the same as *ρόπαλον*. Also the wood in a trap which strikes the mouse.

Had got rid of his sighs, he said, "Why am I thus distraught? I must obey my father's words. Put to the horses that bear the yoke to the chariot, attendants, for this city is no longer mine." Upon this, however, every man bestirred himself, and quicker than one can describe we placed the steeds, fully equipped, near their lord. But he seizes the reins in his hands from the ring, having placed his feet in the chariot, shoes and all. And in the first place, he addressed the gods, having spread abroad his hands: "O Jove, may I no longer exist, if I am a base man; and may my father perceive how wrongfully he treats me, either after I am dead, or whilst I behold the light!" And in the meanwhile, having taken the goad in his hands, he applied it to the steeds at the same moment; but we attendants below the chariot followed our lord near the bits, in the road that leads straight to Argos and Epidauria. But when we entered the deserted country, there is a certain (piece of) coast on the far side of this land, which lies immediately upon the Saronic sea. From this some noise like the subterranean thunder of Jove sent forth a deep-sounding roar, horrible to hear; but the horses raised their heads and ears erect to heaven; and amongst us there was vehement terror as to whence the sound was. But having turned our eyes away to the coast where the sea was roaring, we beheld a huge wave rising up to heaven, so that the view of the shores of Sciron was removed from my eye, and it concealed the isthmus and the rock of Æsculapius. And then swelling on high and dashing much foam around it, by the

<sup>t</sup> This is Valcknaer's interpretation. *τερός* is used of any object in nature which was sacred to some deity. Thus the

wave is here called "peculiarly Posidon's own."—LIDDELL and SCOTT.

raging of the ocean it rolls to the coast, where the four-horsed chariot was. But together with the billow and the third wave the sea sent forth a bull, a savage monster, with whose roar the whole land being filled, gave back a fearful echo, but to us, who were looking on, the sight appeared too horrid for our eyes. But straightway dreadful terror seizes the steeds; and their lord being much used to the tempers of horses, seized the reins in his hands, and he draws them back, as a sailor does the oars, having fastened his body to the thongs; but they, having champed the fire-forged bits in their jaws, violently bear him forwards, neither yielding to his piloting hand, nor the reins, nor the compactly-built car. And in case he guided their course to the level parts of the ground, holding the reins (lit. rudder), the bull shewed himself in front, so as to turn him back, maddening the car and its four horses with terror; but in case they bent their course to the rocks, being frantic in soul, he followed, approaching the chariot in silence, until he tripped it up and overthrew it, having dashed the wheel of the car upon a rock. And all was thrown into confusion; and the naves of the wheels flew up, and the linch-pins of the axles. But he himself, unhappy man, having been entangled in the reins, is trailed along, having been bound in an indissoluble bond, having his head dashed to pieces against the rocks, and tearing his flesh, and crying aloud in a manner piteous to hear, "Stand still, O ye that have been fed at my mangers, do not utterly destroy me! O unhappy curse of my father! Who that is at hand is desirous to save the best of men?" But though many of us were desirous, we were left behind with footsteps that came too late. And he, indeed, having been set free from the bonds

shaped by cutting, I know not by what means, falls, having a little of the breath of life still left; but the horses were hidden from view, and the ill-fated prodigy of the bull, I know not in what part of the rocky ground. I then, for my part, am a slave of thy house, O king, but I shall never be able to believe thus much of your son, that he is base, no, not if the whole race of women were to hang themselves, and any one were to fill the pine tablets on Ida with writing, since I know that he is virtuous.

CHO. Alas! alas! a calamity of new misfortunes has been accomplished, nor is there any means of escape from fate and necessity.

THES. From my hatred of the man that has suffered this I was delighted at this account; but now from respect to the gods and to him, because he is my son, I am neither pleased nor annoyed at these misfortunes.

EXAN. What then? must we bring him hither, or by having done what to the unhappy man is it likely that we shall gratify your mind? Consider; but if you adopt my counsels you will not be cruel to your son whilst suffering misery.

THES. Bring him, that, having beheld before my eyes him that denied that he polluted my bed, I may convict him by arguments, and the interpositions of the gods.

CHO. Thou, O Venus, leadest captive the stubborn disposition of gods and men; and together with thee the god with variegated feathers, having encompassed them with swiftest wing. And he hovers over the earth and the echoing briny ocean. And Love warms every thing on which he may have made an attack with frantic purpose, equipped with wings glittering with gold,—the nature of beasts (lit. whelps) that dwell in the mountains, and in

the sea, and as many as the earth rears, which the sun beholds<sup>u</sup> inflamed with passion, and men; from all these, thou alone, O Venus, possessest sovereign prerogatives.

## DIANA.

I bid thee, the nobly descended son of *Ægeus*, to listen; and I, *Diana*, daughter of *Latona*, address thee. O *Theseus*, why, unhappy man, dost thou take delight in these things, having impiously slain thy son, persuaded by the false tales of thy wife in matters that were obscure? But destruction hath openly seized thee. Why dost thou not hide thy body from shame beneath earth's *Tartarus*, or having taken wings and transferred thy life aloft, keep thy foot out of this calamity? Since amongst virtuous men at least, the lot of life is not to be obtained by thee. Hear, O *Theseus*, the condition of thy misfortunes; and yet I shall do no good, but I shall cause thee sorrow. But for this cause I came, to clearly prove the upright mind of thy son, that he may die with fair fame, and the mad passion of thy wife, or, in a manner, her nobleness of mind; for having been smitten (lit. bitten) with the pangs of that one of the deities who is most hateful to us, as many as have a pleasure in virginity, she was enamoured of thy son. But endeavouring to overcome *Venus* by judgment, she was undone involuntarily by the devices of the nurse, who, under an oath, declares her disease to thy son. But he, as justice required, did not follow her suggestions, nor, on the other hand, when outraged by thee, did he take away the good faith of oaths, being pious from his birth. But

<sup>u</sup> The expression *ἔρωτι αἰθεσθαι* occurs in *Xenophon Cyr.* 5. 1. 15. It may here mean

perhaps, "burnt by the sun's rays."

she, fearing lest she should fall into detection, wrote a false letter and destroyed thy son by stratagem, but nevertheless she persuaded thee.

THES. Woe is me!

DIAN. Does the tale touch thee, Theseus? But be silent, that having heard the sequel thou mayst cry, woe is me! the more. You know, then, that you possess three unerring curses from your father, of which you have drawn aside one upon your son's head, O basest of men, when it was in your power (to bestow it) on an enemy. Thy ocean father, then, in his wisdom, granted what he ought (to have granted), since he promised it; but you are proved to be base both in his case and in mine, since you neither waited for proof nor the voice of soothsayers, nor brought him to the ordeal; you did not entrust the decision to a long course of time, but sooner than you ought to have done, you hurled curses against your son and slew him.

THES. O queen, may I perish!

DIAN. Thou hast committed atrocious deeds, but nevertheless it is still possible even for thee to obtain pardon of these things; for Venus willed that these things should be, satiating her wrath. But there is this law amongst the gods; no one chooses to thwart the desire of him that wills a thing, but we ever stand aloof. Since, be well assured, unless I had feared Jove, I should never have come to this pitch of disgrace, as to suffer a man to be put to death who is most dear to me of all mortals. But ignorance of thy error in the first place absolves thee from baseness; and in the second place, thy wife that is dead lavishly expended verbal proofs, so as to persuade thy mind. Upon thee, then, most of all, these evils have burst, but sorrow upon me

too; for the gods take no pleasure in the death of the pious; the base, however, we utterly destroy, children, houses, and all.

CMO. And in truth here the wretched one is advancing, having been marred in his youthful flesh and auburn head. O misery of this house! what a double source of mourning has been accomplished for its dwellings, overtaking it from heaven.

HIPP. Alas! alas! ill-fated that I am, I have been shamefully maltreated by unjust oracles from an unjust father. I, wretched, am undone, woe is me! Pangs shoot through my head, and the spasm leaps in my brain. Stop, I will lull to rest (or let me lull to rest) my fainting body. Alas! alas! O loathed chariot, and horses fed by my hand, thou hast destroyed me, and slain me. Alas! alas! in the name of heaven, gently, attendants, lay hold of my mangled flesh with your hands. Who stands at the right of my side? Raise me in a suitable manner, and move me, the ill-starred one, and accursed by the error of my father, in accordance with my state. O Jove, O Jove, dost thou see these things? I here, who was so strict, and revered the gods,— I here, who surpassed all men in chastity, am going beneath the earth to death contemplated beforehand, having lost my life; but in vain have I wrought works of piety before men. Alas! alas! even now pain, pain assails me. Let me go, unhappy that I am; and may death come to me, bringing a remedy! Ye destroy me a second time, ye destroy me ill-fated; I long for a two-edged weapon to rend asunder, and lull to rest my life. O wretched curse of my father, and blood-stained kinsman, what crime of my ancient forefathers is passing its bounds, and tarries not, and hath come upon me who

am in no respect guilty of crimes? Woe is me! What am I to say? How shall I rid my life of this ruthless suffering? Would that the black and gloomy fate of the grave would lull me, the ill-fated one, to rest!

DIAN. O wretched man! to what a calamity hast thou been yoked; but the nobleness of thy mind hath destroyed thee.

HIPP. Ha! O celestial breath of odour; for although I am in suffering I have perceived thee, and been eased in my body. The goddess Diana is in these spots.

DIAN. O unhappy man! she is most friendly to thee of the gods.

HIPP. Dost thou see me, the wretched one, O queen, in what state I am?

DIAN. I see thee; but it is not allowed me to let fall a tear from my eyes.

HIPP. Thou hast not a huntsman nor attendant.

DIAN. No, indeed; but thou perishest dear to me.

HIPP. Nor a guider of the steed, nor a guardian of thy statues.

DIAN. No, for the mischief-making Venus hath thus contrived it.

HIPP. Woe is me! At length I perceive the deity that has destroyed me.

DIAN. She complained on account of her honours being neglected, but she was annoyed with one who was chaste.

HIPP. She singly, I perceive, has destroyed us, who are three.

DIAN. Thy father and thee, and his wife the third.

HIPP. Therefore I lament my father's misfortunes.

DIAN. He was deceived by the artifices of a deity.

HIPP. O unhappy man that thou art on account of this calamity, my father!



THES. I am undone, my son, nor have I any pleasure in life.

HIPP. I grieve for thee rather than myself, on account of thy error.

THES. Would that I might become a corpse in thy stead, my son !

HIPP. O bitter presents of thy father Neptune !

THES. Would that they had never come into my mouth !

HIPP. But why ? Thou wouldst have slain me, as thou wast then enraged.

THES. Yes, for we were deceived in our opinion by the gods.

HIPP. Alas ! would that the race of mortals could bring a curse on the gods !

DIAN. Let alone ; for not even beneath the darkness of earth shall wrath, at the instigation of the goddess Venus, light on thy body unrevenged, on account of thy piety and virtuous mind. For I, with these unerring arrows and bow, will take vengeance by my hand upon another belonging to her, whoever is most dear to her of mortals. But on thee, O ill-fated one, in return for these miseries, I will bestow the greatest honours in the city of Trœzen ; for unwedded maidens, before marriage, shall cut their locks in honour of thee, reaping the fruits of the greatest mourning of tears through a long period of time. And the thoughts of maidens vented in song shall ever be given to thee ; nor shall the love of Phædra towards thee be buried in silence, having fallen into oblivion. But do you, O offspring of aged Ægeus, take your son in your arms, and draw him to you ; for thou hast destroyed him involuntarily ; but it is reasonable for men to err when the gods send it. And I exhort

thee not to detest thy father, Hippolytus, for thou hast an award of fate by which thou hast been destroyed. And farewell ; for it is not lawful for me to look on the dead, nor to pollute my eye with the breathing forth of the spirit in death ; but I see that you are already near this evil.

HIPP. Farewell and leave me, O blessed maiden ; and may you quit our long intercourse without pain ! But I lay aside my feud with my father at thy request ; for on former occasions I used to obey thy commands. Alas ! alas ! already darkness reaches me, overspreading my eyes. Take hold of me, my father, and support my body.

THES. Woe is me, my son ! what art thou doing to me, ill-fated ?

HIPP. I am undone, and already I see the gates of the nether regions.

THES. What, having left my mind unclean ?

HIPP. No, certainly, since I acquit you of this murder.

THES. What sayest thou ? Do you let me go free from blood ?

HIPP. I call to witness Diana, that subdues with the bow.

THES. O dearest son, how noble thou shewest thyself to thy father !

HIPP. Farewell to thee, too ; many farewells to thee, my father.

THES. Woe is me ! for thy pious and virtuous mind.

HIPP. Pray that you may obtain such children born in wedlock.

THES. Do not then forsake me, my son, but continue with me.

HIPP. My fate is firmly fixed ; for I am no more, my

father; but veil my face as quickly as possible with robes.

THES. O illustrious frontiers of Athens and Pallas, of what a man will ye be bereft! O unhappy man that I am! How often, Venus, shall I remember thy inflictions!

CHO. This sorrow, of common import to all the citizens, hath come unexpectedly. There shall be the measured sound of many tears; for mournful rumours concerning the illustrious spread to a greater extent.

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